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A NEW EDITION

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1836-

# HEBREW GRAMMAR,

CONSIDERABLY ALTERED,

AND

MUCH ENLARGED.



BY JOSEPH SAMUEL C. F. FREY,

EDITOR OF A NEW EDITION OF VANDERHOOGHT'S HEBREW BIBLE,

AND AUTHOR OF A HEBREW LEXICON IN

LATIN AND ENGLISH.



NEW-YORK:

PUBLISHED BY S. HOYT & CO.

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1831.

*Southern District of New-York, ss.*

**Be it Remembered**, that on the 4th day of October, in the 48th year of the Independence of the United States of America, **L. S.** E. Bliss & E. White, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit: "A new Edition of a Hebrew Grammar, considerably altered, and much enlarged. By Joseph Samuel C. F. Frey, Editor of a new Edition of Vanderhooght's Hebrew Bible, and Author of a Hebrew Lexicon in Latin and English."

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "an Act, supplementary to an act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

**JAMES DILL,**  
*Clerk of the Southern District of New-York.*

## PREFACE OF THE FIRST EDITION.



THE knowledge of different Languages has ever been considered the only genuine key to the records of history and the learning of past ages.

The Greek and Latin, amongst the more ancient languages, have each their peculiar advantages, which have been estimated by the learned of all countries. Of late years, the Arabic, Persian, and other Eastern tongues, have also been studied with considerable success and great augmentation to the general stores of literature. But to the Scholar, to the Christian, and more especially to the minister of the Gospel, the acquirement of the Hebrew language, (it being that in which the Old Testament was originally written,) presents itself with peculiar force and propriety, as an object very greatly to be desired.

At the present enlightened period of the world, and in the happy country in which we live, where zealous endeavours are making to promote the conversion of the Jews, it might be urged that the *Hebrew language*, if well understood, rightly pronounced,\* and brought into use, for that purpose, might be most efficacious to prove, from Moses and the Prophets, that Jesus is the Christ.

There are, however, comparatively, but very few persons who have a knowledge of the Old Testament in the original

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\* If Christian preachers were sensible of the good or bad effects produced upon the minds of the Jews, according as they pronounce the Hebrew language correctly or incorrectly, they would think no time too long, and no pains too great, to acquire the correct and accurate pronunciation. This Note is particularly worthy the consideration of the Anti-Punctuists.

tongue : one cause of which, may be the *want of suitable Grammars* ; those in use being, in general, either so bulky as to exhaust the strength and patience of the student, or so intricate as to perplex and bewilder him ; and there are yet others, which, in order to avoid these evils, are so short that they fail entirely of conveying the desired instruction. There are, indeed, a few which are, in some measure, free from these defects ; but, being written in Latin, they are to the generality of readers sealed up and useless. Thus many persons, who, from love and veneration to the Bible, would gladly study *Hebrew*, are either afraid to begin, or are soon wearied with the task.

A consideration of these several circumstances has led the author to revise and enlarge the present work, originally composed for the instruction of the students in the Missionary Seminary at Gosport ; and, for a number of years together, it has been his study to improve, from every source of which he could avail himself in the Hebrew, Latin, English, and German languages, and to render it as *simple*, yet, at the same time, as *comprehensive*, as possible.

From the office of Hebrew Teacher, which the author sustained amongst his own nation, and from the numerous pupils he has since had amongst Christians, he has had opportunities of trying and altering the Rules, as long as the pupils met with any difficulty ; and he humbly hopes he has, in some measure, succeeded in opening the way to obtain the knowledge of this most ancient and sacred language, in less time, and with far less difficulty and perplexity than any other language, whether ancient or modern. This Grammar is divided into distinct chapters, and each chapter followed by exercises according to the preceding Rules, that practice and theory might go hand in hand.

THE AUTHOR.

London :—Mount Street, Whitechapel Road. }  
 May, 1813. }



## PREFACE TO THE PRESENT EDITION.



IN the preface to this edition the author intended to have introduced several important dissertations on the antiquity and utility of the Hebrew Language, on the authority and importance of the Vowel Points, &c. &c. but time and circumstances will allow him to add only a few words to the original preface.

1. This is a new edition of the author's *own* Grammar, published in London, in 1811. This observation appears to be necessary, lest he should be charged with plagiarism by those who have seen "a Hebrew Grammar, published at Harvard College, in 1817, by Professor Willard," in which almost every Rule and Exercise appears to be taken from the above edition of 1811, with the exception of the chapter on Syntax, and some alteration in the Pronunciation.

2. The author's indefatigable labours in the original composition of this Grammar, and the great expense in its publication, have been abundantly recompensed by the public approbation the work hath met with. A large edition was soon disposed of. It hath been reprinted in London, and several editions have appeared in an abridged or slightly altered form. The high encomiums the work hath received from some of the best reviewers and critics are too many and too large to be inserted here. A single testimony from the Rev. James Kidd, professor of Oriental Languages in the Marishal College and University of Aberdeen, must suffice.

"After an attentive perusal of Mr. Frey's Grammar, and after comparing it with others, I have to remark that, in gene-

ral, it equals the best Hebrew Grammars that have appeared; that his plan is altogether of a different nature, and highly superior; that in his attempts to procure an accurate pronunciation of the Hebrew Language, he exceeds all his predecessors; that his view of the particles is a most superior and elaborate article; that, in fine, the Grammar possesses a rank high in Oriental literature."

3. In this edition the author hath made considerable alterations and additions. To remove every stumbling block out of the way, and to make the student's path as smooth as possible, most of the exceptions, and, at first, unnecessary rules, have been thrown into an Appendix. As the greatest difficulty in the study of the Hebrew Language arises from the numerous irregular verbs, which dropping one or more of their radicals, leave the student in perplexity how to find the Root, by which not a few have been so discouraged as to give up the whole in disgust, the author hath added in this edition all the irregular verbs, about 800 in number, arranged in alphabetical order, under their respective classes, and hopes the student will treasure up eight or ten words a day, which will greatly facilitate his labour.

4. It hath been a matter of deep regret to the author that so many typographical errors had crept into the former edition. Great care hath been taken to make the present work as perfect as possible, yet should any mistakes be discovered by the author, or be pointed out to him, they may easily be corrected, as the work is stereotyped.

5. It is impossible for the author to express his pleasure and satisfaction in witnessing the great attention which hath been excited to the study of the Hebrew Language within the last twenty-five years. Surely this is an omen for good. Not only will the study and knowledge of the Old Testament be promoted thereby, but may it not be considered an encouraging sign, that the salvation of Israel is at hand? Who knows not that whilst the Hebrew Nation flourished the Hebrew Language was a vernacular tongue? When the tribes of Jacob were led

captive the Hebrew Language was mixed with, and almost ~~es~~ changed for, the Chaldaic ; and since Judah hath been scattered amongst all nations, and become the object of hatred and subject of persecution, the Sacred Language also hath been neglected, and become a hissing and proverb amongst the people ; but of late both the Hebrew Nation and the Hebrew Language have been remembered for good, and it is hoped that the christian world will never cease to promote their true honour and glory till that happy day shall arrive, when “ the Lord shall turn to the people a pure language,” and “ all shall speak the language of Canaan.”

That this Grammar may at least in some measure be subservient in forwarding this important end, is the desire and prayer of

THE AUTHOR.

*New-York, September, 1823.*

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# HEBREW GRAMMAR.

## CHAPTER I.

### THE ALPHABET.

Col. 1.	2.	3.	4.	5.	6.
Final Letters.	Figure.	Names.	Corresponding Letters.	Numerical Power.	Similarity in shape.
	א 1	Aleph	---	1	
	ב 2	Baith	B	2	ב ב
	ב 2	Vaith	V	--	
	ג 3	Gimmel	G	3	ג ג
	ד 4	Daleth	D	4	
	ה 5	Hay	H	5	ה ה
	ו 6	Wav	W	6	
	ז 7	Zayin	Z	7	ז ז
	ח 8	Cheth	Ch	8	
	ט 9	Teth	T	9	ט ט
	י 10	Yod	Y	10	
	כ 11	Caph	C	20	כ כ
	כ 11	Chaph	Ch	--	
	ל 12	Lamed	L	30	ל ל
	מ 13	Mem	M	40	
	נ 14	Noon	N	50	נ נ
	ס 15	Samech	S	60	
	ע 16	Ayin	---	70	ע ע
	פ 17	Pay	P	80	
	פ 17	Phay	Ph	--	
	צ 18	Tzadè	Tz	90	צ צ
	כף 19	Koof	K	100	
	ר 20	Raish	R	200	ר ר
	ש 21	Sheen	Sh	300	
	ש 21	Seen	S	--	
	ת 22	Tav	T	400	ת ת
	ת 22	Thav	Th	--	

**RULE 1.** The Hebrew Alphabet contains twenty-two letters all of which are consonants, see column 2.

**R. 2.** The five letters in col. 1, are called by the same name as those opposite in col. 2, with the addition of the word *final*, because they are used only at the end of a word, whilst the others are only used in the beginning and middle of a word.

**R. 3.** In pronouncing the names of the letters in col. 3, and wherever a Hebrew word is represented by English letters, be careful to pronounce the *A* always broad, like *a* in *Father*; the *E* like the first *e* in *Leger*; the *I* like *i* in *Machine*; and the *CH* as a guttural, and never like an *H* or *K*.

**R. 4.** Aleph and Ayin have no corresponding letter, their proper sound being now unknown.

**N. B.** Before the student proceeds to the next chapter he should be able readily to distinguish between the letters in col. 6.

## EXERCISE I.

### LETTERS ONLY.

*Note.* In this exercise the student will simply call over the name of each letter.

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְהָאָרֶץ  
הִיְתָה תְהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
מֵרַחֶפֶת עַל־פְּנֵי הַמַּיִם וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר  
וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבַדֵּל אֱלֹהִים בֵּין הָאוֹר  
וּבֵין הַחֹשֶׁךְ וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קִרְא לַיְלָה  
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד פ  
וַיֹּאמֶר אֱלֹהִים יְהִי רִקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבַדִּיל בֵּין  
מַיִם לְמַיִם וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם  
אֲשֶׁר מִתַּחַת לְרִקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרִקִּיעַ  
וַיְהִי־כֵן וַיִּקְרָא אֱלֹהִים לְרִקִּיעַ שָׁמַיִם וַיְהִי־עֶרֶב  
וַיְהִי־בֹקֶר יוֹם שֵׁנִי פ

ויאמר אלהים יקוו המים מתחת השמים אל-מקום אחד  
 ותראה היבשה ויהי-כן ויקרא אלהים ליבשה ארץ  
 ולמקוה המים קרא ימים וירא אלהים כי-טוב ויאמר  
 אלהים תרשא הארץ דשא עשב מזריע זרע עץ פרי  
 עשה פרי למינו אשר זרעו-כו על הארץ ויהי-כן ותוצא  
 הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי  
 אשר זרעו-כו למינהו וירא אלהים כי-טוב ויהי ערב  
 ויהי- בקר יום שלישי פ

ויאמר אלהים יהי מארת ברקיע השמים להבריל בין  
 היום ובין הלילה והיו לאתת ולמועדים ולימים ושנים  
 והיו למאורת ברקיע השמים להאיר על-הארץ ויהי



## CHAPTER II.

### POINTS.

R. 5. The various characters, besides the letters, are explained  
 in the following sections.

#### SECTION I. VOWELS.

R. 6. The vowels are ten in number.

##### Five Long.

Ka-maitz	ך	like a in Father.
Tzai-ray	ך	ay in Hay.
Chi-rick	י	i in Machine.
Cho-lam	ו	o in Lo.
Shu-raik	ו	oo in Boot.

##### Five Short.

Pa-thach	ך	like a in Art.
Se-gol	ך	e in Leger.
Chi-rick	ך	i in It.
Kiv-bootz	ך	u in Must.
She-wa	ך	e in Below.

N. B. The letter ך is used merely to show the position of the  
 vowel.

R. 7. The long Chirick is generally distinguished from the short  
 by a ך following it, as לײ.

R. 8. The Cholam is sometimes without a ו, as לֹא Lo; and its  
 place is sometimes supplied by the dot on the ש, as מֹשֶׁה Mo-she;  
 and sometimes by the dot on the ש as שֹׁנַי So-nay.

R. 9. The ו which bears the Cholam or Shooraik is not sounded as תְּכוּנָן Te-cho-nayn, תְּמוּתוֹן Te-moo-thoon, except when it has a vowel, as הוּוָה Ho-wa.

R. 10. Shewa (:) is pronounced in the following instances only, and is called Shewa Na, i. e. to move :

- i. In the beginning of a word, as בְּנֵי Be-ni.
- ii. In the middle of a word after a (:) as תִּלְמִדּוֹ Til-me-doo.
- iii. In the middle of a word, after a long vowel, without the tonic accent, as וּלְשׁוֹן Oo-le-shon, or a short vowel with a metheg, as וַיְהִי Wa-ye-hi.
- iv. Under a letter that is followed by the same letter, as הַלְלוּיָהּ Ha-le-loo-yah.

In all other cases the (:) is not sounded, and is therefore called Shewa Nach, i. e. to rest, or to be quiescent; and the letter to which it belongs, whether expressed or understood, is pronounced with the preceding vowel, as נִשְׁמַת Nish-math.

R. 11. When the (:) Na ought to be under one of the gutturals, i. e. אהחע, a vowel is added, namely (-) (:) or (τ), and is called, in general, a Compound Shewa, but receives its particular name from that vowel with which it is compounded, and which is united with the word חַטָּף cha-taph, (to snatch,) as

Chataph	Pathach	-:	}	Exceedingly short, like	}	a
Segol		:::				e
Kamaitz		τ				o

R. 12. Kamaitz (τ) before a single (:) Shewa, either expressed, or understood by double dagesh, or before compound (:) without a metheg or accent between, is pronounced like an o, and is called Kamaitz Chataph, as הוּלְמַד Hol-mad, קוֹסוֹמִי Ko-so-mi.

R. 13. In the Hebrew language there is but one diphthong, viz. a (') without a vowel, preceded by (τ), (-), (ו), or (י) as אֲדוֹנַי A-do-ny, אֲצַמּוֹתַי Atz-mo-thy, גּוֹי Goy, גּוֹלּוֹי Ga-looy.

## SECTION II. *Maph-pik.*

R. 14. Maphpik is a dot in a ה at the end of a word, the sign of the third person singular feminine of the possessive pronoun, and strengthens the sound of the ה.



SECTION III. *Dagesh.*

R. 15. Dagesh is either single, double, or euphonic.

R. 16. The single Dagesh is only to be found in the letters כַּפֹּת בְּגָד Be-GaD Ca-PHaTH, and causes the letter in which it stands to be pronounced harder, as

With a Dagesh, { תּ פּ כּ דּ גּ בּ  
T P C D G B

Without a Dagesh, { תּ פּ כּ דּ גּ בּ  
Th Ph Ch Dh Gh V

*Note.* With respect to the גּ and דּ we have now no different sound.

R. 17. This Dagesh is used only in the beginning of a word, as בְּנֵי be-ni, בָּרָא ba-ra, and after a Shewa Nach, as מִשְׁפָּט Mish-pat.

R. 18. The double Dagesh may be found in any letter, except the gutturals and ר; and the letter which has such a dagesh is considered as if written twice, the first of which has a Shewa Nach understood, as לַמַּיִל lim-maid, instead of לַמַּיִל.

*Note.* The nature and design of the Euphonic Dagesh will be found in the appendix.

SECTION IV. *Mak-kaph.*

R. 19. Mak-kaph is a small stroke like a hyphen, between two words, joining them together, as אֶל-פְּנֵי al pe-nay, and when preceded by a word of one syllable, it changes the long vowel into its correspondent short one, as כֹּל-הָאָרֶץ Col Ha-a-retz except it be prevented by Metheg, or by הּ or אַ ending the word, as תַּת-כֹּחָהּ Taith Co-chah, מַה־ Mah, לֹא־ Lo, צַי־ Tzay.

## SECTION V. ACCENTS.

R. 20. Every word in the Bible, except when followed by Mak kaph, has an accent, a table of which will be given in the appendix, but the following should be particularly remembered, as they supply the English stops.

אֲ	רְבִיעַ	Re-vi-a	} Comma
אֲ	טִפְחָא	Tiph-cha	

א	סגולתא	Se-gol-ta	}	Semi Colon ;
א	זקף קטון	Sa-kaiph Ka-ton		
א	אתנח	Ath-nach	}	Colon :
או	פסיק	Pe-sik		
א	סלוק	Sil-look		Period .

Note 1. סוף־פסוק Soph pa-sook (:) is placed at the end of every verse in the Bible.

Note 2. A circle (°) over a letter, shows that the word is read otherwise than it is written, i. e. according to the vowels in the text and the letters in the margin. The word in the text is called כתיב Ke-thiv, and that in the margin קרי Keri; and an asterisk (\*) refers to a difference in the accents only.

## EXERCISE II.

### LETTERS AND POINTS.

ספר תולדת ישוע המשיח בן־דוד בן־אברהם :  
 אברהם הוליד את־יצחק ויצחק  
 הוליד את־יעקב ויעקב הוליד את־יהודה ואת־אחיו :  
 ויהודה הוליד את־פרץ ואת־זרח מתמר ופרץ הוליד  
 את־חצרון וחצרון הוליד את־דרם : ורם הוליד  
 את־עמינדב ועמינדב הוליד את־נחשון ונחשון  
 הוליד את־שלמון : ושלמון הוליד את־בעז מרחב  
 ובעז הוליד את־עובד מרות ועובד הוליד את־ישי :  
 וישי הוליד את־דוד המלך ודוד המלך הוליד את־  
 שלמה ממנה אשר היתה אשת אוריה : ושלמה  
 הוליד את־רחבעם ורחבעם הוליד את־אביה ואביה  
 הוליד את־אסא : ואסא הוליד את־יהושפט ויהושפט  
 הוליד את־יהורם ויהורם הוליד את־עזיהו : ועזיהו

הוֹלִיד אֶת־יֹרְתָם ויֹתָם הוֹלִיד אֶת־אָחוֹ וְאָחוֹ הוֹלִיד  
 אֶת־חֻזְקֵיהוּ : וְחֻזְקֵיהוּ הוֹלִיד אֶת־מְנַשֶּׁה וּמְנַשֶּׁה  
 הוֹלִיד אֶת־אָמוֹן וְאָמוֹן הוֹלִיד אֶת־יֹאשִׁיָּהוּ : וְיֹאשִׁיָּהוּ  
 הוֹלִיד אֶת־יְכִנְיָהוּ וְאֶת־אָחִיו לַעֲת גְּלוֹת בְּבָל : וְאַחַר  
 גְּלוֹת בְּבָל יְכִנְיָהוּ הוֹלִיד אֶת־שְׁאֵלְתֵי־אֵל וְשְׁאֵלְתֵי־אֵל  
 הוֹלִיד אֶת־זֶרְבָבֶל : וְזֶרְבָבֶל הוֹלִיד אֶת־אֲבִיהוּד  
 וְאֲבִיהוּד הוֹלִיד אֶת־אֱלִיקִים וְאֱלִיקִים הוֹלִיד אֶת־  
 עֶזְרָא : וְעֶזְרָא הוֹלִיד אֶת־צְדוֹק וְצְדוֹק הוֹלִיד אֶת־

*Note.*—In this exercise the student is simply to call over the names of the letters and the vowels, as Samech, Tzayray, Phay, Segol, Raish, &c. &c. and not to attempt spelling till he has learned the rules in chapter 3. This observation is applicable to the next exercise also. Let your motto be, *slow and sure.*



### EXERCISE III.

#### LETTERS, POINTS, AND ACCENTS.

אָכִים וְאָכִים הוֹלִיד אֶת־אֱלִיהוּד : וְאֱלִיהוּד הוֹלִיד  
 אֶת־אֱלֶעָזָר וְאֱלֶעָזָר הוֹלִיד אֶת־מִתְנָן וּמִתְנָן הוֹלִיד אֶת־  
 יַעֲקֹב : וְיַעֲקֹב הוֹלִיד אֶת־יוֹסֵף אִישׁ־מְרִים אֲשֶׁר  
 מִמְּנַה נוֹלַד יֵשׁוּעַ הַנִּקְרָא מְשִׁיחַ : וְיֵהוּי כָל־הַדְּרוֹת  
 מֵאֲבָרָהֶם עַד־דָּוִד אַרְבַּעַה וְעֶשֶׂר דְּרוֹת וּמִדָּוִד עַד־  
 גְּלוֹת־בְּבָל אַרְבַּעַה עֶשֶׂר דְּרוֹת וּמִן גְּלוֹת־בְּבָל עַד־  
 הַמְּשִׁיחַ אַרְבַּעַה עֶשֶׂר דְּרוֹת : פ

וְלֵרֵת יֵשׁוּעַ הַמְּשִׁיחַ הַיְתָה כֹּהֵה בְּהַיּוֹת מְרִים אִמּוֹ  
 מֵאֲרֻשָּׁה לְיוֹסֵף וּבְטָרָם יִתְאַחְדוּ גַּמְצָאָה הָרָה מְרוּחַ  
 הַקָּדֹשׁ : וְיוֹסֵף אִישָׁה הִגִּיד צְדִיק וְלֹא אָבָה תָּתֶה  
 לְרֵאוּהָ בָּהּ וַיֹּאמֶר בְּלִבּוֹ לִשְׁלַחָה בְּסֶתֶר : וּבְחֻשְׁבוֹ

עַל-אֵלֶּה הִנֵּה מְלֶאֶךְ יְהוָה נֹרְאָה אֵלָיו בַּחֲלוֹם  
 לֵאמֹר יוֹסֵף בְּנ־דָּוִד אֵל תִּירָא מִקַּחַת מַרְגָּם אֲשֶׁתְּךָ  
 כִּי אֵת אֲשֶׁר הָרָה בָּהּ מֵרוּחַ הַקֹּדֶשׁ הוּא : וַיִּלְבֶּה

—∞—  
 CHAPTER III.

READING.

R. 21. Hebrew is read from the right to the left hand, as בָּרָא ba-ra.

R. 22. Syllables are composed of consonants and vowels, and are either pure or mixed.

i. A pure syllable consists of a consonant and vowel, as לָ La.

ii. A mixed syllable has two or three consonants and one vowel only, as מַד mad, מַדַּת madt.

R. 23. Every syllable begins with a consonant, as מֶלֶךְ me-lech, except ו in the beginning of a word, as וּרְבוּ oo-re-voov, and pathach at the end of a word under ח or ה, as רוּחַ Roo-ach, אֵלֶּה E-lo-ah.

R. 24. Every letter requires a vowel, except at the end of the word, where a Shewa Nach is understood, as לָמַד La-mad, instead of לְמַד.

*Exception.*—The letters Ehevi, i. e. אהוי are sometimes without a vowel, and are silent, and therefore called quiescents; as the א in בָּרָא Ba-ra, מִצָּאָה Ma-tza-tha; the ה in רָאָה Ra-a; and the ו when bearing the Cholom or Shuraick, as שְׁמוֹ She-mo, הַיּוּ Ha-yoo, and the י in כִּי ki. ו Wav without a vowel is pronounced like v.

R. 25. A long vowel may end the syllable, as לָ La; but at the end of a word or sentence it takes also the succeeding consonant, as גַּיִר Gair, or יֶשֶׁב Ya-shav, and עֲמַד A-mad, in Ps. i. 1. in which it becomes a short vowel.

R. 26. A short vowel requires a consonant besides its own, as סַר Sar, except when accented, or followed by Metheg, as פִּקְדָנִי Pe-ka-da-ni, וַאֲשֶׁר Wa-a-sheer, or by Shewa single or compound.

## EXERCISE IV.

*Pure or One Syllable.—Rule 22, i.*

א a	א ay	אי i*	או o	או oo
ב ba	ב bay	בי bi	בו bo	בו boo
ו va	ו vay	וי vi	וו vo	וו voo
ג ga	ג gay	גי gi	גו go	גו goo
ד da	ד day	די di	דו do	דו doo
ה ha	ה hay	הי hi	הו ho	הו hoo
ו wa	ו way	וי wi	וו wo	וו woo
ז za	ז zay	זי zi	זו zo	זו zoo
כ cha	כ chay	כי chi	כו cho	כו choo
ט ta	ט tay	טי ti	טו to	טו too
י ya	י yay	יי yi	יו yo	יו yoo
ק ka	ק kay	קי ki	קו ko	קו koo
ך cha	ך chay	כי chi	כו cho	כו choo
ל la	ל lay	לי li	לו lo	לו loo
מ ma	מ may	מי mi	מו mo	מו moo
נ na	נ nay	ני ni	נו no	נו noo
ס sa	ס say	סי si	סו so	סו soo
א a	ע ay	עי i	עו o	עו oo
פ pa	פ pay	פי pi	פו po	פו poo
פּ pha	פּ phay	פּי phi	פּו pho	פּו phoo
צ tza	צ tzey	צי tzi	צו tzo	צו tzoo

*Note.* In this and the following Spelling exercises, let the student cover over the English and write down the pronunciation, and then compare it with the printed, and wherever he finds a difference he must examine into the cause, by referring to the preceding rules. A patient perseverance through these exercises will make the student perfect in reading Hebrew, which is the only difficult part of the language. His future exercises will be easy and pleasant.

\* Remember the *i* is to be pronounced like double *ee* in *Bee* and not like *i* in *Like*

## EXERCISE V.

*A mixed Syllable.—Rule 22, ii, and Rule 25.*

אֶפֶּחַ	aph	אֵל	el	אִם	im	אֶבֶּן	uv	בִּדְתֵּי	badt
בִּדְ	bad	בֵּן	ben	בֵּן	bin	בֵּן	bun	בִּרְתֵּי	bart
בִּדְ	vad	בֵּן	ven	בִּלְ	vil	בִּם	vum	גִּשְׁתֵּי	gasht
גַּל	gal	גֶּשֶׁחַ	gesh	גִּדְ	gid	גִּרְ	gur	דִּלְתֵּי	dalt
דָּם	dam	דֵּל	del	דִּבְ	div	דִּן	dun	דִּקְתֵּי	dakt
הַרְ	har	הֵם	hem	הִן	hin	הֵל	hul	הִלְתֵּי	halt
וּוֹ	wav	וֵוֶר	wer	וִין	win	וִשׁ	wush	זִזְתֵּי	zast
זֶר	zar	זֵם	zem	זִפְ	ziph	זִם	zum	זִרְתֵּי	zart
חַגְ	chag	חֵם	chem	חֵטְ	chit	חֶפְ	chuph	חִנְתֵּי	chant
טַל	tal	טֵן	ten	טִם	tim	טִם	tum	חִרְתֵּי	chart
יָדְ	yad	יֶשֶׁחַ	yesh	יִם	yim	יִדְ	yud	טַלְתֵּי	talt
כַּפְ	kaph	כֶּרְ	ker	כִּשׁ	kish	כִּבְ	kuv	יִבְךְ	yaivch
כַּרְ	char	כֵּם	chem	כִּרְ	chir	כֵּן	chun	יִרְדְ	yaird
לַח	lach	לֵדְ	led	לִין	lin	לִדְ	lud	יִשְׁתֵּי	yaisht
מַרְ	mar	מֵן	men	מִין	min	מִתְ	muth	לַכְתֵּי	laicht
נֶשֶׁחַ	nash	נֶרְ	ner	נִדְ	nid	נִגְ	nug	מַרְתֵּי	mairt
סַפְ	saph	סֵדְ	sed	סִרְ	sir	סִךְ	such	נַרְדְ	naird
עַלְ	al	עֶרְ	er	עִזְ	iz	עִץ	utz	סַרְתֵּי	sart
פַּחְ	pach	פֵּן	pen	פִּלְ	pil	פִּם	pus	עַרְתֵּי	art
פַּלְ	phal	פֶּלְ	phel	פִּרְ	phir	פִּרְ	phur	פַּקְתֵּי	phakt
צַפְ	tzaph	צֵלְ	tsel	צִין	tzin	צִין	tzun	צַרְתֵּי	tzart
קַן	kan	קֵבְ	kev	קִבְ	kiv	קִם	kum	קִשְׁטֵי	kosht
רַבְ	rav	רֵם	rem	רִגְ	rig	רִץ	rutz	רַרְתֵּי	rart
שַׁלְ	shal	שֶׁרְ	sher	שִׁרְ	shir	שִׁבְ	shuv		
שַׁרְ	sar	שֵׁבְ	sev	שִׁם	sim	שִׁם	sum		
תָּם	tam	תֵּן	ten	תִּרְ	tir	תִּדְ	tud		
תָּם	tham	תֵּם	them	תִּפְ	thiph	תִּפְ	thuph		

## EXERCISE VI.

*Words of Two Syllables.*

1 The first syllable pure, the other mixed.

אֶמֶר A-mar

בָּחַר Ba-char

גָּדַל Ga-dal

דָּרַשׁ Da-rash

הָדַר Ha-dar

וָהַב Wa-hav

זָבַת Za-vath

חָלַק Cha-lak

טָרַח Ta-rach

יָדַד Ya-dad

כָּבַד Ka-vad

לָמַד La-mad

מָוַת Ma-wath

נָגַשׁ Na-gash

סָגַר Sa-gar

עָבַד A-vod

פָּתַר Pa-thar

2. Both mixed.

אֶקֶב Ek-kov (R. 18.)

בִּלְמוֹד Bil-mod

גּוֹפְרִית Goph-rith (R. 12.)

דַּלְתוֹת Dal-thoth

הַוּוֹת Hav-woth (R. 18.)

וּתְשֵׁעַ Oo-the-sha

זִכְרָם Zich-ram

חַדְרֵי Chad-ray

טֻמְאָה Tum-ah

יִפְשֵׁעַ Yiph-sha

כַּנְפוֹת Kan-photh

לֹמָה Lom-mah (R. 12.)

מַקְשִׁיב Mak-shiv

נִשְׁמַת Nish-math

סַרְתֵּם Sar-tem

עֲזָרַת Ez-rath

פּוֹתְהֵן Poth-hen

*Observation.* As all grammarians agree in the following rules :

1. That a Begad Caphath letter, without the Single Dagesh, is pronounced soft ; (R. 16.)
2. That it has this Dagesh only in the beginning of a word, and in the middle after a (:) Nach; (R. 17.)
3. That the Double Dagesh doubles the letter, the first of which has a (:) Nach understood; (R. 18.) does it not hence follow, that when a Double Dagesh is in a Begad Caphath letter, the first must be pronounced soft, and the second hard, as קִבַּת Kiv-both, as if written קִבְבַת. Why, then, do grammarians not stick to their rules, if they expect their pupils to do so ?

## EXERCISE VII.

*Words of Three Syllables.*

אֶמְרָתִי A-mar-ti	לוֹמְרֵת Lo-me-deth
אֲבָרָהֶם Av-ra-ham	לְמוֹדִים Le-moo-dim
בִּתְבוּנָם Bith-voo-nam	מוֹלַדְתִּי Mo-lad-ti
בְּגֵדֵיהֶם Big-day-hem	מְלַמֵּד Me-lam-mayd
גּוֹזְלוֹת Go-za-loth	נֶאֱדָר Ne-e-dar
גַּאֲוָה Ga-a-wah (R. 26.)	נִלְמְדֵת Nil-me-deth
דַּלְתֹּתַי Dal-tho-thav	סִמְמִית Se-ma-mith
דְּבוּרָה De-vo-rah	סִינוּנִית Si-no-nith
הִתְאַבְּךְ Hith-av-baych	עֲתִירוֹת A-thi-doth
הִתְאַבֵּל Hith-av-bayl	עֲכָבִישׁ Ach-ka-vish
וַיֹּאמֶר Wy*-yo-mer	פָּרְעוֹשִׁים Par-o-shim
וַיִּקְרָא Wy-yik-ra	פִּסְיוֹנֵי Pis-yo-nay
זִבְחֵיכֶם Ziv-chay-chem	צִפְעוֹנֵי Tziph-o-ni
זוֹחָלֵי Zo-cha-lay	צִפְרִים Tziph-pa-rim
חֲשַׁמְלִים Cash-ma-lim	קְדָשִׁים Ko-da-shim
חַנְמָל Cha-na-mal	קְדוּשִׁים Ke-do-shim
טַבְּעַת Tav-ba-ath	רְבִיבִים Re-vi-vim
טְבוּלִים Te-voo-lim	רְסִיסִים Re-si-sim
יִשְׂרָאֵל Yis-ra-ayl	שְׁנֵאֲנִים Shin-an-nim
יִתְאֲדָם Yith-ad-dam	שֶׁרָפִים Se-ra-phim
כְּאֶבֶל Ka-a-vel	תְּלַמְדֵי Til-me-di
כְּרוּבִים Ke-roo-vim	תְּלַמוֹדְנָה Til-mo-de-nah

\* Although the ו expressed by the Dagesh hath a (:) understood, yet as it is not pronounced, it comes under R. 13.



## EXERCISE VII.

*Words of Four and Five Syllables.*


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אֶבְיוֹנִיהַ	Ev-yo-ne-ha
אֶמְתַּחַתְנוּ	Em-te-cho-thay-noo
בְּהַאֲבָקוֹ	Be-hay-ov-ko
בְּמוֹעֵדֵיכֶם	Be-mo-a-day-chem
גִּלְגֵּלְתֶּם	Gul-ge-lo-tham
גֵּדִיּוֹתַיִךְ	Ge-di-yo-tha-yich
דְּחִיתָנִי	De-chi-tha-ni
דֹּרוֹתֵיכֶם	Do-ro-thay-chem
הָאֲדָמָה	Ha-a-da-mah
הַיִּשְׂרָאֵלִית	Hy-yis-re-ay-lith
וְאֲבִנְטָךְ	We-av-nay-te-cha
וַיִּתְאַבְּכוּ	Wy-yith-av-be-choo
זִבְחֵיכֶם	Ziv-chay-chem
זִנְחַתְנוּ	Ze-nach-ta-noo
חַפְּרֵי־רוֹת	Cha-phar-phay-roth
חֻכְמַתְךָ	Choch-ma-the-cha
טַבְּעוֹתֶם	Tav-be-o-tham
טַבְּעוֹתֵיהֶם	Tav-be-o-thay-hem
יְאֲדִימוּ	Ya-a-di-moo
יּוֹלְדֶתְךָ	Yo-lad-te-cha
כְּדֹרְלָעוֹמֵר	Ke-dor-la-o-mer
כְּכַלְתּוֹ	Ke-chal-lo-tho
לְהוֹבִדָּהּ	Le-ho-va-dah

לֹאבוֹתֵינוּ	La-a-vo-thay-noo
מֵאֲבוֹסִים	Ma-a-voo-sim
מֵאֲבָסֶהָ	Ma-a-vu-se-ha
נֶאֱדָרִי	Ne-e-da-ri
נְבוֹכַדְרֶאצַּר	Ne-voo-chad-re-tzar
סֶבְבוֹנִי	Se-va-voo-ni
סְבִיבוֹתֶיהָ	Se-vi-vo-the-ha
עֲלֵתֵיכֶם	O-lo-thay-chem
עַקְלָקְלוֹתָם	A-kal-kal-lo-tham
פְּרִיתֶיהָ	Pe-di-thi-cha
פְּלִיטֵיהֶם	Pe-li-tay-hem
צִדְקֵינוּ	Tzid-ko-thay-noo
צֵאצְאֵיהֶם	Tze-e-tzay-hem
קֹרְבָנָהּ	Kor-ba-ne-cha
קֹרְבָנֵיהֶם	Kor-ba-nay-hem
רִבּוֹתֵיהֶם	Riv-bo-tha-yim
רֶדְפוֹהָ	Re-da-phoo-cha
שְׁעֵשׂוּעֵיוֹ	Sha-a-shoo-av
שְׂאֵרֵיתָהּ	She-ay-ri-the-cha
תַּרְנֻגֹּלָתָהּ	Tar-ne-go-leth
תֵּלְנוֹתֵיכֶם	Te-lu-no-thay-chem.

## EXERCISE IX.



## READING.—LESSON I.

ha-a-retz we-aith hash-sha-ma-yim ayth E-lo-him: ba-ra Be-ray-shith  
 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

pe-nay al we-cho-shech wa-vo-hoo; tho-hoo ha-ye-tha we-ha-a-retz,  
 וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ וְחָשַׁךְ עַל-פְּנֵי

ham-ma-yim. pe-nay al me-ra-che-pheth E-lo-him; we-roo-ach the-hom;  
 תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

E-lo-him wy-yar or. wa-ye-hi or: ye-hi E-lo-him wy-yo-mer  
 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר: וַיֵּרָא אֱלֹהִים

oo-vayn ha-or bayn E-lo-him; wy-yav-dayl tov: ki ha-or eth  
 אֶת-הָאוֹר כִּי-טוֹב וַיִּבְרָא אֱלֹהִים בֵּין הָאוֹר וּבֵין

ka-ra we-la-cha-shech yom; la-or E-lo-him wy-yik-ra ha-cho-shech.  
 הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא

wy-yo-mer e-chad. yom vo-ker wa-ye-hi e-rev wa-ye-hi ly-lah:  
 לַיֵּלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר

bayn mav-dil; wi-hi ham-ma-yim: be-thoch ra-ki-a ye-hi E-lo-him  
 אֱלֹהִים יְהִי רִקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין

wy-yav-dayl, ha-ra-ki-a; eth E-lo-him wy-ya-as la-ma-yim. ma-yim  
 מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיִּבְרָא

ham-ma-yim; oo-vam la-ra-ki-a; mith-ta-cha-th a-sher ham-ma-yim bayn  
 בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם

E-lo-him wy-yik-ra chain. wa-ye-hi la-ra-ki-a: may-al a-sher  
 אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי כֵן: וַיִּקְרָא אֱלֹהִים

yom vo-ker wa-ye-hi e-rev wa-ye-hi sha-ma-yim: la-ra-ki-a  
 לַרְקִיעַ שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם

wath-ta-chath ham-ma-yim yik-ka-woo E-lo-him, wy-yo-mer shay-ni  
 שְׁנֵי: וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת  
 hy-yav-ba-shah: we-thay-ra-eh e-chad; ma-kom el hash-sha-ma-yim  
 הַשָּׁמַיִם אֶל-מָקוֹם אַחֵר וַתֵּרָאֶה הַיַּבְּשָׁה  
 e-retz; ly-yav-ba-shah E-lo-him wy-yik-ra chayn. wa-ye-hi  
 וַיְהִי-כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְּשָׁה אֶרֶץ  
 ki E-lo-him wy-yar yam-mim: ka-ra ham-ma-yim oo-le-mik-waih  
 וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-  
 ay-sev de-she; ha-a-retz tad-shay E-lo-him, wy-yo-mer tov.  
 טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְרָשָׁא הָאָרֶץ דְּרָשָׁא עֲשֵׁב  
 vo zar-o a-sher le-mi-no; pe-ri o-se pe-ri aytz ze-ra; maz-ri-a  
 מִזְרִיעַ זֶרַע עֵץ פְּרִי עֲשֵׂה פְרִי לְמִינֵו אֲשֶׁר-זֶרְעוּ-בּוֹ  
 ay-sev de-she ha-a-retz wath-to-tzay chain. wa-ye-hi ha-a-retz: al  
 עַל-הָאָרֶץ וַיְהִי-כֵן: וַתּוֹצֵא הָאָרֶץ דְּרָשָׁא עֲשֵׁב  
 zar-o a-sher pe-ri o-seh we-aytz le-mi-nay-hoo; ze-ra maz-ri-a  
 מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֲשֵׂה-פְרִי אֲשֶׁר זֶרְעוּ-  
 e-rev wa-ye-hi tov. ki E-lo-him wy-yar le-mi-nay-hoo: vo  
 בּוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיְהִי-עֶרֶב  
 ye-hi E-lo-him; wy-yo-mer she-li-shi. yom vo-ker wa-ye-hi  
 וַיְהִי בִקְרַיּוֹם שְׁלִישִׁי: וַיֹּאמֶר אֱלֹהִים יְהִי  
 oo-vain hy-yom bayn le-hav-dil hash-sha-ma-yim; bir-ki-a me-o-roth  
 מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין  
 we-sha-nim. oo-le-ya-mim oo-le-mo-a-dim; le-o-thoth we-ha-yoo hal-ly-lah:  
 הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים:  
 al le-ha-ir hash-sha-ma-yim; bir-ki-a lim-o-roth we-ha-yoo  
 וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִיךְ-עַל-  
 chain wa-ye-hi ha-a-retz  
 הָאָרֶץ וַיְהִי-כֵן:

## READING.—LESSON II.



עורי עורי לבשי עֶזְרָה צִיּוֹן לְבָשִׁי וּבְגָדֵי תִפְאָרְתְּךָ יְרוּשָׁלַם  
 עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יִבְאֵרְכֶךָ עוֹד עָרַל וְטָמֵא:  
 הַתְּנַעֲרֵי מֵעַפָּר קוּמִי שְׁבִי יְרוּשָׁלַם הַתְּפַתְחוּ מוֹסְרֵי  
 צִוְאָרְךָ שְׁבִיָּה בַת־צִיּוֹן: כִּי־כֹה אָמַר יְהוָה  
 חָנָם נִמְכַרְתֶּם וְלֹא בְכֶסֶף תִּנְאָלוּ: כִּי כֹה

אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יִרְדֵּעַמִּי בְרֵאשִׁינָה לְגוֹר שָׁם  
 וְאֲשׁוּר בְּאַפִּם עֲשָׂקוּ: וְעַתָּה מֵהַלִּיפָה נְאֻם־יְהוָה כִּי־  
 לִקַּח עִמִּי חָנָם מִשְׁלֹו יְהִלִּילוּ נְאֻם־יְהוָה וְתִמְדַּ כָּל־  
 הַיּוֹם שְׁמִי מִנְאֻץ: לָכֵן יִדַע עַמִּי שְׁמִי לָכֵן בְּיוֹם הַהוּא  
 כִּי־אֲנִי־הוּא הַמְדַבֵּר הַנְּגִי: מֵהַנְּאוּוֹ עַל־

הַהָרִים רִגְלֵי מִבְּשָׂר מִשְׁמִיעַ שְׁלוֹם מִבְּשָׂר טוֹב מִשְׁמִיעַ  
 יְשׁוּעָה אָמַר לְצִיּוֹן מַלְךְ אֱלֹהֶיךָ: קוֹל צְפִירָה גִשְׂאוּ קוֹל  
 יַחְדוֹ יִרְגְּנוּ כִּי עֵינַי בְּעֵינַי יִרְאוּ בְּשׁוֹב יְהוָה צִיּוֹן: פִּצְחוּ  
 רִנְנוּ יַחְדוֹ חֲרָבוֹת יְרוּשָׁלַם כִּי־נִחַם יְהוָה עִמּוֹ נְאֻם־  
 יְרוּשָׁלַם: חֲשַׁף יְהוָה אֶת־זִרְוֹעַ קִדְשׁוֹ לְעֵינַי כָּל־הַגּוֹיִם  
 וְרָאוּ כָל־אַפְסֵי־אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ:

סוּרוּ סוּרוּ צְאוּ מִשָּׁם טָמֵא אֶל־תִּנְעוּ צְאוּ  
 מִתּוֹכָה הִכְרוּ גִשְׂאֵי כָלִי יְהוָה: כִּי לֹא כַחֲפֹזוֹן תִּצְאוּ  
 וּבִמְנוּסָה לֹא תִלְכוּן כִּי־הִלַּךְ לִפְנֵיכֶם יְהוָה וּמֵאַסְפָּכֶם  
 אֱלֹהֵי יִשְׂרָאֵל: הִנֵּה יִשְׁבִּיל עֲבָדֵי יְרוּם  
 וּנְשָׂא וּנְבָה מְאֹד: כַּאֲשֶׁר שָׁמְמוּ עֲלֶיךָ רַבִּים כִּן־מִשְׁחַת  
 מְאִישׁ מִרְאֵהוּ וְתִאָרוּ מִבְּנֵי אָדָם: כִּן יִזֶּה גּוֹיִם רַבִּים עָלָיו  
 יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סִפְּרָ לְהֶם רָאוּ וְאֲשֶׁר

## LESSON II. (Continued.)



לֹא-שָׁמְעוּ הַתְּבוּנָנוּ: מִי הָאָמִין לִשְׁמַעְתָּנוּ וְזָרַע יְהוָה  
 עַל-מִי נִגְלָתָה: וַיַּעַל כִּיּוֹנֵק לִפְנֵי וּכְשֶׁרֶשׁ מֵאֶרֶץ צִיָּה  
 לֹא-תֵאָר לוֹ וְלֹא הָדָר וְנִרְאָהוּ וְלֹא-מִרְאָה וְנִחְמְדָהוּ:  
 נְבוֹזָה וְחָרַל אִישִׁים אִישׁ מִכְּאֲבוֹת וַיְדוּעַ חֲלִי וּכְמִסְתָּר  
 פָּנִים מִפְּנֵי נְבוֹזָה וְלֹא חֲשַׁבְנָהוּ: אָבֵן חֲלִינֹה הוּא נִשְׂא  
 וּמִכְּאֲבֵינוּ סִבְלָם וְאַנְחָנוּ חֲשַׁבְנָהוּ נְגוּעַ מִכָּה אֱלֹהִים  
 וּמַעֲנָה: וְהוּא מִחֲלָל מִפְּשָׁעֵינוּ מִדְּכָא מַעֲוֹנוֹתֵינוּ מוֹסֵר  
 שְׁלוֹמֵנוּ עָלֵינוּ וּבַחֲבֵרְתוֹ נִרְפְּאֵלְנוּ: כָּלְנוּ בְּצֵאן תְּעִינוּ  
 אִישׁ לְדַרְכּוֹ פָּגְעוּ וַיְהוֶה הַפְּגִיעַ בּוֹ אֶת עֵוֹן כָּלְנוּ: נִגְשׁ  
 וְהוּא נִעְנָה וְלֹא יִפְתַּח-פִּי כִּשְׂהוּ לְטַבַּח יוֹכֵל וּכְרַחֵל  
 לִפְנֵי גְזוּזָה גְּאֻלְמָה וְלֹא יִפְתַּח פִּיו: מַעֲצָר וּמִמִּשְׁפָּט  
 לָקַח וְאֶת-דְּוָרוֹ מִי יִשׁוּחַח כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפְּשַׁע  
 עֲמִי נִגַּע לָמוּ: וַיִּתֵּן אֶת-רִשְׁעִים קִבְּרוּ וְאֶת-עֲשִׂיר בְּמִתּוֹ  
 עַל לֹא-חֲמַס עֲשָׂה וְלֹא מִרְמָה בְּפִיו: וַיְהוֶה חֲפֵץ דְּכָאוֹ  
 הַחֲלִי אִסְתַּשִּׁים אִשֶּׁם נִפְשׁוֹ יִרְאָה זֶרַע יֶאֱרִיךְ יָמִים  
 וְחֲפֵץ יְהוֶה בִּידוֹ יִצְלַח: מַעֲמַל נִפְשׁוֹ יִרְאָה יִשְׁבַּע  
 בְּדַעְתּוֹ יִצְדִּיק צְדִיק עֲבָדֵי לְרַבִּים וְעוֹנֵתָם הוּא יִסְבֵּל:  
 לָכֵן אֲחַלֶּק-לוֹ בְּרַבִּים וְאֶת-עֲצוּמִים יַחֲלַק שְׁלָל תַּחַח  
 אֲשֶׁר הֶעֱרָה לַמּוֹת נִפְשׁוֹ וְאֶת-פְּשָׁעִים נִמְנָה וְהוּא  
 חֲטֵא-רַבִּים נִשְׂא וּלְפִשְׁעִים יִפְגִּיעַ:

רַגְי עֲקָרָה לֹא יִלְדָה פִּצְחוֹ רִנָּה וְצִהְלוֹ לֹא-חֲלָה כִּי  
 רַבִּים בְּנֵי-שׁוֹמְמָה מִבְּנֵי בְּעוּלָה אָמַר יְהוָה: הִרְחִיבְתִּי  
 מְקוֹם אֲהַלְךָ וַיְרִיעוֹת מִשְׁכְּנוֹתֶיךָ יָטוּ אֶל-תַּחֲשֻׁבֵי

## LESSON II. (Continued.)



הָאֲרִיכִי מִיִּתְרוֹךְ וּיִתְרוֹתֶיךָ חֻזְקִי: כִּי־יָמִין וּשְׂמֹאלוֹ  
 תִּפְרָצִי וְזָרְעֶךָ גּוֹיִם יִרְשׁוּ וְעַרְמִים נִשְׁמֹת יוֹשִׁיבוּ: אֶל־  
 תִּירָאִי כִּי־לֹא תִבּוֹשִׁי וְאֶל־תִּבְלָמִי כִּי־לֹא תִחְפְּרִי כִּי  
 בָּשָׂר עֲלוּמִיָּךְ תִּשְׁכַּחִי וְחֲרַפְתְּ אֱלֻמְנוֹתֶיךָ לֹא תִזְכְּרִי־  
 עוֹד: כִּי בְעֲלִיךָ עֲשִׂיךָ יְהוָה צְבָאוֹת שְׁמוֹ וּגְאֻלְךָ קְרוֹשׁ  
 יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקְרָא: כִּי־כֹאֲשֶׁר עֲזוּבָה  
 וְעֲזוּבַת רוּחַ קְרָאךָ יְהוָה וְאִשְׁתְּ נְעוּרִים כִּי תִמָּאֵס אָמַר  
 אֱלֹהֶיךָ: בְּרַגַע קָטָן עֲזוּבְתֶיךָ וּבְרַחֲמִים גְּדוּלִים אֶקְבָּצֶךָ:  
 בְּשִׁצָּף קִצָּף דִּהְסַתְרֵתִי פָנַי רַגַע מִמֶּךָ וּבְחֶסֶד עוֹלָם  
 רַחֲמֵתֶיךָ אָמַר גְּאֻלְךָ יְהוָה: כִּי־מִי נָח  
 זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְרֵי מִי־נָח עוֹד עַל־הָאָרֶץ בֶּן  
 נִשְׁבַּעְתִּי מִקִּצָּף עָלֶיךָ וּמִגְּעַר־בְּךָ: כִּי הֵהָרִים יִמּוּשׁוּ  
 וְהַגְּבוּעוֹת תִּמּוּטְיִנָּה וְחֶסְדִּי מֵאֲתָךְ לֹא־יִמּוּשׁ וּבְרִית  
 שְׁלוֹמִי לֹא תִמּוּט אָמַר מְרַחֲמֶךָ יְהוָה: עֲנִיָּה  
 סְעָרָה לֹא נִחְמָה הִנֵּה אֲנֹכִי מִרְבִּיץ בַּפּוֹךְ אֲבִנֶיךָ  
 וַיִּסְדַּתֶיךָ בַּסְּפִירִים: וּשְׁמֵתִי כַדְכֹד שְׁמֵשְׁתֶיךָ וּשְׁעָרֶיךָ  
 לֹא־כִנִּי אֶקְדַּח וְכָל־גְּבוּלְךָ לֹא־כִנִּי־חֲפִץ: וְכָל־בְּנֶיךָ לַמּוֹדִי  
 יְהוָה וְרַב שְׁלוֹם בְּנֶיךָ: בְּצַדִּיקָה תִכּוֹנְנִי רַחֲמֵי מַעֲשֶׂק כִּי־  
 לֹא תִירָאִי וּמִמְחַתָּה כִּי לֹא־תִקְרַב אֵלֶיךָ: הֵן גּוֹר וְגוֹר  
 אָפֶס מֵאוֹתִי מִי־גַר אֲתָךְ עָלֶיךָ יְפוֹל: הֵן אֲנֹכִי בְרֵאתִי  
 חָדָשׁ נִפְחָ בְּאֵשׁ פָּחִם וּמוֹצִיא כָּלִי לְמַעֲשָׂהוּ וְאֲנֹכִי  
 בְרֵאתִי מִשְׁחִית לְחַבְלִי: כָּל־כָּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח  
 וְכָל־לְשׁוֹן תִּקּוּם־אֲתָךְ לְמִשְׁפָּט תִּרְשָׁעֵי זֹאת נִחְלַת  
 עֲבָרֵי יְהוָה וְצַדִּיקְתֶּם מֵאֵתִי נֹאֵם־יְהוָה:

CHAPTER IV. *The Article.*

R. 27. The Hebrews have but one article, expressed by ה *Hay*, with a (-) *Pathach* prefixed to the Noun and a Dagesh in the succeeding letter, as הַשָּׁמַיִם the Heavens.

CHAPTER V. *Nouns.*

R. 28. Nouns are either Masculine, Feminine, or Common.

i. Masculine are generally those words that consist of the radical letters only, as דָּבָר a word.

ii. Feminine are those that end in ה or ת, as אֶרֶץ Earth; דֶּלֶת a Door.

iii. Common are names of beasts, as בָּקָר cattle, &c. also the numerals עֶשְׂרִים 20, &c.

R. 29. The feminine noun is formed by adding ה and a preceding (◌) to the masculine, as מַלְכָּה a Queen, from מֶלֶךְ a King. But if the last letter be ה, the points only are changed, as masc. יָפֶה, fem. יִפֶּה, and when the masc. ends in י, a ת is generally added, as מִצְרִי an Egyptian man, מִצְרִית an Egyptian woman.

R. 30. Nouns have three numbers :

i. Singular, speaking of one thing only.

ii. Dual, speaking of two things, and is used particularly in reference to those things which are two by nature, or by art, as hands, ears, eyes, &c. a pair of scales, mill stones, &c.

iii. Plural, speaking of two or more things.

R. 31. The masculine forms its dual by adding to the singular the termination ים, and a (◌) under the preceding letter, as יָד a hand, dual has יָדַי two hands : and its plural by adding ם and י and a (◌) under the preceding letter, as דָּבָר a word, plural has דְּבָרַי words.

R. 32. The feminine forms its dual in the same manner as the masculine, but changes likewise the ה into ת, as שָׁפָה a lip, dual שָׁפְתַי lips ; and its plural is formed thus :

If the singular ends in ה that letter is changed into ו, as נַעֲרָה a damsel, plural נַעֲרוֹת. If in ית with a (◌) preceding,



the *ו* receives a *י* as *מְצַרִּיּוֹת*, plural *מְצַרִּית*. If the termination be *ות* the *ו* is changed into a *י* with a dageshed *י* preceding it, and a (*י*) under the preceding letter, as *מְלַכְיֹות*, plural *מְלַכּוֹת*.

33. The cases in Hebrew Nouns are not distinguished by terminations as in other languages, but by particles prefixed to the noun, and which are the same in the different numbers and genders, as

Nom.	מֶלֶךְ	a king
Gen.	שֶׁל־מֶלֶךְ *	of a king
Dat.	לְמֶלֶךְ	to a king
Acc.	אֶת־מֶלֶךְ	a king
Voc.	הַמֶּלֶךְ	o king
Abl.	$\left. \begin{array}{l} מִן־מֶלֶךְ \\ מִמֶּלֶךְ \\ בְּמֶלֶךְ \end{array} \right\}$	from a king
		in a king

*Note.* Though this example is given to point out the cases commonly signified by the prefixes, yet it is necessary to observe that the *ל*, *את*, *מ*, and *ב* are sometimes used to point out all the cases except the voc. and *ה* is used to point out the gen. and acc. The connection will best determine the cases of nouns.

R. 34. When two nouns are related to each other so as to require the preposition *of* between them, the former is *governed* and undergoes a change, and is said to be in *regimen*, or *contracted*.

i. The masc. sing. shortens the vowels, as *בֶּן־דָּוִד* the Son of David, instead of *בֵּן*; or *דְּבַר אֱלֹהִים* the word of God, instead of *דְּבָר*; and the plural drops its *ם* and changes the preceding (*ו*) into a (*ו*), as *דְּבָרֵי אֱלֹהִים* the words of God, instead of *דְּבָרִים*.

ii. The fem. sing. changes the *ה* into *ת* and the preceding (*ו*) into (*ו*), as *תּוֹרַת אֱלֹהִים* the law of God, instead of *תּוֹרָה*

\* This Prefix is used only a few times in Scripture, but frequently in Rabbinical writings.

a law; and the plural shortens its first vowels, as בְּרֻכּוֹת אָבִיךָ the blessings of thy father; instead of בְּרֻכּוֹת blessings.

iii. The dual of both genders is contracted by dropping its final ם together with the preceding (·), and changing the preceding (-) into (·), as רַגְלֵי אַנְשִׁים the feet of men, instead of רַגְלִים.



## CHAPTER VI.—Adjectives.

R. 35. An Adjective must agree with its Substantive in Gender and Number, as נָעֵר טוֹב a good Lad; נְעֻרָה טוֹבָה a good Damsel; נְעָרִים טוֹבִים good Lads; נְעֻרוֹת טוֹבוֹת good Damsels.

R. 36. An Adjective (also verb or participle) belonging to two or more Substantives must be in the plural number; and if one of the Nouns be masculine, the adjective (verb or participle) must be of the masculine gender, as אַבְרָהָם וְשָׂרָה זָקְנִים Abraham and Sarah were old. בְּנֵיךָ וּבָנוֹתֶיךָ נְתוּנִים thy sons and thy daughters shall be given.

37. The degrees of comparison are three:

*First*, the Positive, as טוֹב good.

*Second*, the Comparative, which is formed by prefixing to the Substantive to which the preference is given, or to the adjective belonging to that noun, a מ with a (·) and a dagesh in the succeeding letter, as וְנָתַתִּי שֵׁם טוֹב מִבְּנִים וּמִבָּנוֹת And I will give thee a name better than sons and daughters; וְהִנְחֵשׁ הָיָה וְהִנְחֵשׁ הָיָה and the serpent was more subtle than any beast; and if the letter does not admit of a dagesh, the (·) is changed into (·), as טוֹב־לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף the law of thy mouth is better to me than thousands of gold and silver; or by prefixing מִן and a makaph, as טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד two are better than one.

*Third*, the Superlative degree, which is made by joining the word מְאֹד with the adjective, as טוֹב מְאֹד very good.

Prefixing a בּ to the noun, as הַטוֹב בְּנָשִׁים the best amongst women.

Repeating the adjective, as טוֹב טוֹב exceedingly good.

Using two synonymous words, as עָנִי וְאֶבְיֹן poor and needy, i. e. exceedingly poor.

Doubling the noun, as שָׁמַי הַשָּׁמַיִם the heaven of heavens, or the highest heaven.



## CHAPTER VII.—*Pronouns.*

In Hebrew the Pronouns are either separable, consisting of distinct words; or inseparable, i. e. letters added or affixed to the noun.

R. 38. Separable Pronouns are either personal, relative, demonstrative, or interrogative.

### I. PERSONAL PRONOUNS.

In which are to be noticed Genders, Numbers, and Cases.

<i>Sing.</i>	<i>Plu.</i>
1. { אֲנֹכִי } { אֲנִי }    I	Com. { אֲנַחְנוּ } { נַחְנוּ }    We { אֲנִי }
2. { אַתָּה } { אַתְּ }    Thou	{ Mas. { אַתֶּם } { Fem. { אַתֶּן } { אַתְּנָה } }    Ye
3. { הוּא } He { הִיא } { הִיא } She	{ Mas. { הֵם } { Fem. { הֵמָּה } { הֵן } { הֵנָּה } }    They

R. 39. The Personal Pronouns are declined thus :

SINGULAR.

1st Person, Com.	2d Person, Mas.	2d Person, Fem.	3d Person, Mas.	3d Person, Fem.	
אֲנִי	אַתָּה	אַתְּ	הוא	היא	<i>Nom.</i>
שְׁלִי	שְׁלֶךָ	שְׁלֶךְ	שְׁלוֹ	שְׁלָהּ	<i>Gen.</i>
לִי	לְךָ	לְךָ	לוֹ	לָהּ	<i>Dat.</i>
אוֹתִי	אוֹתְךָ	אוֹתְךָ	אוֹתוֹ	אוֹתָהּ	<i>Acc.</i>
מִמֶּנִּי	מִמְּךָ	מִמְּךָ	מִמֶּנּוּ	מִמֶּנָּה	} <i>Abl.</i>
בִּי	בְּךָ	בְּךָ	בוֹ	בָּהּ	

PLURAL.

נַחֲנוּ	אַתֶּם	אַתֶּן	הֵם	הֵן	<i>Nom.</i>
שְׁלֵנוּ	שְׁלֵכֶם	שְׁלֵכֶן	שְׁלֵהֶם	שְׁלֵהֶן	<i>Gen.</i>
לָנוּ	לְכֶם	לְכֶן	לְהֵם	לְהֵן	<i>Dat.</i>
אוֹתָנוּ	אוֹתְכֶם	אוֹתְכֶן	אוֹתָם	אוֹתָן	<i>Acc.</i>
מִמֶּנּוּ	מִמְּכֶם	מִמְּכֶן	מֵהֶם	מֵהֶן	} <i>Abl.</i>
בָּנוּ	בְּכֶם	בְּכֶן	בְּהֵם	בְּהֵן	

II. RELATIVE PRONOUN.

אֲשֶׁר that, which, who, singular and plural, mas. and fem.

III. DEMONSTRATIVE PRONOUNS.

זֶה this, that, masculine singular, אֵלֶּה אֵלֶּה these, plural.

זֵאת זֶה זֵאת זֶה this, that, feminine singular.

זֶה זֶה this, that, common.

IV. INTERROGATIVE PRONOUNS.

מִי who, what person? מַה מָּה, or מַהּ, which or what thing?

R. 40. Inseparable Pronouns are particles affixed to Nouns, Verbs, Participles, and Adverbs.

Those affixed to Nouns are contained in the following table.

TO A NOUN SINGULAR.

<i>A plural Pronoun.</i>					<i>A singular Pronoun.</i>				
3. fem.	3. mas.	2. fem.	2. mas.	1. com.	3. fem.	3. mas.	2. fem.	2. mas.	1. com.
הֵן	הֵם	כֵּן	כֶּם	נוּנוּ	הִיא	הוּא	כִּי	כֵּן	אֲנִי
	ם				הָ	וּ	הִיא	הוּ	אֲנִי
	their		your	our	her	his	thy		my

TO A NOUN PLURAL.

יְהוּ	יְמוּ	יְכֵן	יְכֶם	יְנוּ	יְהִי	יְהוּ	יְכִי	יְהִי	יְיִ
	הֵם					וּ	הִיא	הוּ	

A NOUN MASCULINE.

*A pl. Noun* דְּבָרִים *Words.*      *A sing. Noun* דָּבָר *a Word.*

<i>plur. pron.</i>	<i>sing. pron.</i>	<i>plur. pron.</i>	<i>sing. pron.</i>	
דְּבָרֵינוּ	דְּבָרִי	דְּבָרֵינוּ	דְּבָרִי	<i>Com.</i> 1.
דְּבָרֵיכֶם	דְּבָרֶיךָ	דְּבָרֵיכֶם	דְּבָרֶיךָ	<i>M.</i> } 2.
דְּבָרֵינוּ	דְּבָרֶיךָ	דְּבָרֵינוּ	דְּבָרֶיךָ	<i>F.</i> }
דְּבָרֵיהֶם	דְּבָרָיו	דְּבָרֵיהֶם	דְּבָרָיו	<i>M.</i> } 3.
דְּבָרֵיהֶן	דְּבָרֶיהָ	דְּבָרֵיהֶן	דְּבָרֶיהָ	<i>F.</i> }

A NOUN FEMININE.

תּוֹרוֹת *Laws.*

תּוֹרָה *a Law.*

תּוֹרוֹתֵינוּ	תּוֹרוֹתֵי	תּוֹרָתֵנוּ	תּוֹרָתִי	<i>Com.</i> 1.
תּוֹרוֹתֵיכֶם	תּוֹרוֹתֶיךָ	תּוֹרָתֵכֶם	תּוֹרָתֶךָ	<i>M.</i> } 2.
תּוֹרוֹתֵינוּ	תּוֹרוֹתֶיךָ	תּוֹרָתֵנוּ	תּוֹרָתֶךָ	<i>F.</i> }
תּוֹרוֹתֵיהֶם	תּוֹרוֹתָיו	תּוֹרָתֵיהֶם	תּוֹרָתוֹ	<i>M.</i> } 3.
תּוֹרוֹתֵיהֶן	תּוֹרוֹתֶיהָ	תּוֹרָתֵיהֶן	תּוֹרָתֶיהָ	<i>F.</i> }

\* The Vowel preceding the Affix belongs to the last letter of the Noun.

CHAPTER VIII.—*Verbs.*

A Verb is either מֵלֵךְ perfect and regular, or חָסֵר imperfect and irregular.

R. 41. A Verb generally consists of three radical letters, the first with a (◌) and the second with a (◌), as פָּעַל; but sometimes the second radical has a (◌), as חָפֵץ, or a (◌), as קָטוֹן; and always a (◌) when the third radical is א or ה, as גָּלָה מֵצָא.

In a *regular* Verb is to be noticed its Conjugations, Voices, Moods, Tenses, Numbers, Persons, and Genders.

42. In the Hebrew language, correctly speaking, is but *one* conjugation, called בִּנְיָן Binyan, but has seven significations, which are distinguished from each other by different names and characteristic marks, as

i. פָּעַל he wrought, and is called קָל, i. e. light, because it is simple in its signification, and not burthened with any characteristic marks.

ii. נִפְעַל he was wrought upon; characterized by a prefix נ, or by a Dagesh in the first radical.

iii. פִּעֵל he wrought diligently; characterized by a Dagesh in the second radical, as לָמַד.

iv. פִּעֵל he was diligently wrought upon; characterized by a (◌) under the first radical, and a dagesh in the second, as לָמַד.

v. הִפְעִיל he caused another to work; characterized for the most part by a ה prefix and a ' inserted between the second and third radicals.

vi. הִפְעִיל he was caused to work; characterized by a (◌) under the first radical, and a (◌) or (◌) under the prefix.

vii. הִתְפַּעֵל he wrought upon himself; characterized by the syllable הֵת prefixed, and a Dagesh in the second radical, as הִתְלַמַּד.

R. 43. A Verb has two Voices, the Active and the Passive: except in those verbs in which the nature of the action cannot admit of a passive, called intransitive verbs, as I sleep, I walk, &c.

R. 44. In the preceding paradigms Pa-al or Kal, Pi-a'il and Hiphil are active; Niph-al, Pu-al, and Hoph-al, are passive; and Hith-pa-a'il is both active and passive.

R. 45. The Moods are three.

The Indicative, describing the action as done, doing, or to be done, with certainty.

The Imperative, commanding a thing to be done.

The Infinitive, simply speaking of the action without any regard to time.

R. 46. The Tenses are three only.

עָבַר past or preterite, expressing the action already done, and includes the preterperfect, the preterimperfect, and the preterpluperfect.

עָתִיד Future, declaring the action yet to be done.

בִּינּוֹנִי Intermediate, i. e. between the past and future, of which there are two, פּוֹעֵל, or present participle, and פְּעוּל, or past, passive participle.

R. 47. Numbers are two, the Singular and the Plural.

R. 48. There are three persons in most parts of the Verb.

The first person, the person speaking of himself.

The second person, the person spoken to.

The third person, the person spoken of.

R. 49. Genders are two, the Masculine and Feminine, except the first person singular and plural in the preterite and future, and the third person plural preterite, which are common.

R. 50. The different numbers, persons, and genders, are formed by prefixes and affixes, joined to the Root of the Verb in the following order, in which, observe, the *dots* represent the radicals.

PARTICIPLE.		Imperative Affixes.	Future Prefixed and affixed.	Preter Affixed.	SINGULAR.
Passive.	Present.				
Sing.	Sing.		...י	...	he
...	... Mas.		...ת	...ה	she
הַ	הַ	...	...ת	...ת	thou mas.
	תַּ	...י	...ת	...ת	thou fem.
	תַּ		...א	...תי	I com.
				...	PLURAL.
			...י	...י	they com.
			...י	...י	they mas.
Plur.	Plur.		...י or תַּ	...י or תַּ	they fem.
ים	ים Mas.	...י	...י	...ם	ye mas.
ות	ות Fem.	...י	...י or תַּ	...ן	ye fem.
		...י	...י	...ן	we com.

R. 51. A perfect Verb is conjugated after the example of לָמַד.

*Note.* The word used by the ancient Grammarians for an example of a Verb was פָּעַל, from whence the different paradigms have derived their names (see R. 41.) Hence the first letter of a Verb is called פ, the second ע, and the third ל. But modern Grammarians have justly chosen another word instead of פָּעַל because of the dagesh lene in the פ, which might be mistaken for the characteristic dagesh; and because of the ו, which admits of no dagesh at all.

R. 52. 1. Paradigm פָּעַל or קַל.

### INDICATIVE MOOD.—PRETER TENSE.

<i>Person.</i>		SINGULAR.	<i>Gender.</i>
3*	{	לָמַד he	{ Mas. Fem.
		לָמְדָה she	
2	{	לָמַדְתָּ	{ Mas. Fem.
		לָמַדְתְּ	
1		לָמַדְתִּי I did learn,	Com.
PLURAL.			
3		לָמְדוּ they did learn,	Com.
2	{	לָמַדְתֶּם	{ Mas. Fem.
		לָמַדְתֶּן	
1		לָמַדְנוּ we did learn,	Com.

### FUTURE TENSE.

		SINGULAR.	
1		אֶלְמֹד I shall or will learn	Com.
2	{	תֵּלְמֹד	{ Mas. Fem.
		תֵּלְמְדִי	
3	{	יֵלְמֹד he	{ Mas. Fem.
		תֵּלְמֹד she	

\* The third person is used first because it is the שְׁרָשׁ Root of the whole Verb:



<i>Person.</i>		<i>Gender</i>
1	נְלַמֹּד we shall or will learn,	Com.
2	{ תְּלַמְדוּ } { תְּלַמְדֶנָּה }	{ Mas. Fem.
3	{ יִלְמְדוּ } { תְּלַמְדֶנָּה }	{ Mas. Fem.

### IMPERATIVE MOOD.

#### SINGULAR.

2	{ לִמֹּד } { לְמַדִּי }	{ Mas. Fem.

#### PLURAL.

2	{ לְמַדּוּ } { לְמַדְנָה }	{ Mas. Fem.

### INFINITIVE MOOD.

לְמֹד to learn.

### PRESENT PARTICIPLE.

#### SINGULAR.

3	{ לֹמֵד } { לֹמֶדֶת }	{ Mas. Fem.

#### PLURAL.

3	{ לֹמְדִים } { לֹמְדוֹת }	{ Mas. Fem.

R. 53. The first and second person are formed by prefixing their respective pronouns, as אֲנִי לֹמֵד I am learning, אַתָּה לֹמֵד thou art learning.

### PASSIVE PARTICIPLE.

#### SINGULAR

3	{ לְמוּד } { לְמוּדָה }	{ Mas. Fem.

Person.	PLURAL.	Gender.
3	$\left\{ \begin{array}{l} \text{לְמוּדִים} \\ \text{לְמוּדוֹת} \end{array} \right\}$ they are learned,	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$

R. 54. 2. *Paradigm*, נִפְעַל.

### INDICATIVE MOOD.—PRETER TENSE.

SINGULAR.		
3	$\left\{ \begin{array}{l} \text{נִלְמַד} \\ \text{נִלְמְדָה} \end{array} \right\}$ he she	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$ was taught,
2	$\left\{ \begin{array}{l} \text{נִלְמַדְתָּ} \\ \text{נִלְמַדְתְּ} \end{array} \right\}$ thou wast taught,	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
1	נִלְמַדְתִּי I was taught,	Com.
PLURAL.		
3	נִלְמְדוּ they were taught,	Com.
2	$\left\{ \begin{array}{l} \text{נִלְמַדְתֶּם} \\ \text{נִלְמַדְתֶּן} \end{array} \right\}$ ye were taught,	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
1	נִלְמַדְנוּ we were taught,	Com.

### FUTURE TENSE

SINGULAR.		
1	אֶלְמַד I shall or will be taught,	Com.
2	$\left\{ \begin{array}{l} \text{תִּלְמַד} \\ \text{תִּלְמְדִי} \end{array} \right\}$ thou shalt or wilt be taught	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
3	$\left\{ \begin{array}{l} \text{יִלְמַד} \\ \text{תִּלְמַד} \end{array} \right\}$ he she	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$ shall or will be taught,
PLURAL.		
1	נִלְמַד we shall or will be taught,	Com.
2	$\left\{ \begin{array}{l} \text{תִּלְמְדוּ} \\ \text{תִּלְמְדְנָה} \end{array} \right\}$ ye shall or will be taught,	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
3	$\left\{ \begin{array}{l} \text{יִלְמְדוּ} \\ \text{תִּלְמְדְנָה} \end{array} \right\}$ they shall or will be taught,	$\left\{ \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$

## IMPERATIVE MOOD.

<i>Person.</i>		SINGULAR.		<i>Gender</i>
2	{	הִלְמַד	} be thou taught,	{ Mas. Fem.
		הִלְמַדִּי		
		PLURAL.		
2	{	הִלְמְדוּ	} be ye taught,	{ Mas. Fem.
		הִלְמְדֵנָה		

## INFINITIVE MOOD.

הִלְמֵד being taught.

## PRESENT PARTICIPLE.

		SINGULAR.		
3	{	נִלְמַד	} being taught,	{ Mas. Fem.
		נִלְמְדָה		
		נִלְמַדֶּת		
		PLURAL.		
3	{	נִלְמְדִים	} being taught,	{ Mas. Fem.
		נִלְמְדוֹת		

R. 55. 3. Paradigm פִּעֵל.

## INDICATIVE MOOD.—PRETER TENSE.

		SINGULAR.		
3	{	לִמַּד	} he } did teach diligently	{ Mas. Fem.
		לִמְדָה		
2	{	לִמַּדְתָּ	} thou didst teach diligently,	{ Mas. Fem.
		לִמַּדְתְּ		
1		לִמַּדְתִּי	I did teach diligently,	Com.
		PLURAL.		
3		לִמְדוּ	they did teach diligently,	Com.
2	{	לִמַּדְתֶּם	} ye did teach diligently,	{ Mas. Fem.
		לִמַּדְתֶּן		
1		לִמַּדְנוּ	we did teach diligently,	Com

## FUTURE TENSE.

<i>Person.</i>		SINGULAR.	<i>Gender.</i>
1	אֶלְמַד	I shall or will teach diligently,	Com.
2	{ תִּלְמַד תִּלְמַדִּי }	thou shalt or wilt teach diligently,	{ Mas. Fem.
3	{ יִלְמַד תִּלְמַד }	he } shall or will teach diligently,	{ Mas. Fem.
		she }	
		PLURAL.	
1	נִלְמַד	we shall or will teach diligently,	Com.
2	{ תִּלְמְדוּ תִּלְמְדְנָה }	ye shall or will teach diligently,	{ Mas. Fem.
3	{ יִלְמְדוּ תִּלְמְדְנָה }	they shall or will teach diligently,	{ Mas. Fem.

## IMPERATIVE.

		SINGULAR.	
2	{ לְמַד לְמַדִּי }	teach thou diligently,	{ Mas. Fem.
		PLURAL.	
2	{ לְמְדוּ לְמְדְנָה }	teach ye diligently,	{ Mas. Fem.

## INFINITIVE.

לְמַד to teach diligently.

## PRESENT PARTICIPLE.

		SINGULAR.	
3	{ מְלַמֵּד מְלַמֶּדֶת מְלַמֶּדֶת }	he } she } is teaching diligently,	{ Mas. Fem.
		PLURAL.	
3	{ מְלַמְּדִים מְלַמְּדוֹת }	they are teaching diligently,	{ Mas. Fem.

R. 56. 4. Paradigm **פָּעַל**.

## INDICATIVE MOOD.—PRETER TENSE.

<i>Person.</i>		SINGULAR.		<i>Gender.</i>
3	{	לָמַד	he	{
		לָמְדָה	she	
2	{	לָמַדְתָּ	thou wast taught diligently,	{
		לָמַדְתְּ		
1	{	לָמַדְתִּי	I was taught diligently,	{
		PLURAL.		
3		לָמְדוּ	they were taught diligently,	Com.
2	{	לָמַדְתֶּם	ye were taught diligently,	{
		לָמַדְתֶּן		
1		לָמַדְנוּ	we were taught diligently,	Com

## FUTURE TENSE.

		SINGULAR.		
1		אֶלְמַד	I shall or will be taught diligently,	Com.
2	{	תֵּלְמַד	thou shalt or wilt be taught diligently,	{
		תֵּלְמַדִּי		
3	{	יֵלְמַד	he } shall or will be taught diligently,	{
		תֵּלְמַד		
		PLURAL.		
1		נִלְמַד	we shall or will be taught diligently,	Com.
2	{	תִּלְמְדוּ	ye,	{
		תִּלְמְדְנָה		
3	{	יִלְמְדוּ	they,	{
		תִּלְמְדְנָה		
				Fem

## IMPERATIVE. NOT USED.

## INFINITIVE.

לְמַד to be taught diligently.

## PRESENT PARTICIPLE.

<i>Person.</i>	SINGULAR.		<i>Gender</i>	
3	{	מְלַמֵּד he	{ is taught diligently,	Mas.
		מְלַמֶּדֶה she		Fem.
		מְלַמֶּדֶת		

## PLURAL.

3	{	מְלַמְּדִים	{ they are taught diligently,	Mas.
		מְלַמְּדוֹת		Fem.

R. 57. 5. *Paradigm,* הַפְעִיל.

## INDICATIVE MOOD.—PRETER TENSE.

## SINGULAR.

3	{	הִלְמִיד he	{ caused to teach,	Mas.
		הִלְמִידָה she		Fem.
2	{	הִלְמִידְתָּ	{ thou causedst to teach,	Mas.
		הִלְמִידְתְּ		Fem.
1		הִלְמִידְתִּי	{ I caused to teach,	Com.

## PLURAL.

3		הִלְמִידוּ	{ they caused to teach,	Com
2	{	הִלְמִידְתֶּם	{ ye caused to teach,	Mas.
		הִלְמִידְתֶּן		Fem.
1		הִלְמִידְנוּ	{ we caused to teach,	Com.

## FUTURE TENSE.

## SINGULAR.

1		אֶלְמִיד	{ I shall or will cause to teach,	Com.
2	{	תִּלְמִיד	{ thou shalt or wilt cause to teach,	Mas.
		תִּלְמִידִי		Fem.
3	{	יִלְמִיד he	{ shall or will cause to teach,	Mas.
		תִּלְמִיד she		Fem.

## PLURAL.

1		נִלְמִיד	{ we shall or will cause to teach,	Com
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<i>Person.</i>		<i>Gender</i>
2	{ תלמידו } { תלמדנה } } ye shall or will cause to teach,	{ Mas. { Fem.
3	{ ילמידו } { תלמדנה } } they shall or will cause to teach,	{ Mas. { Fem.

## INFINITIVE MOOD.

{ הלמיד }	} to cause to teach.
{ הלמד }	

## IMPERATIVE MOOD.

## SINGULAR.

2	{ הלמד }	} cause thou to teach,	{ Mas.
	{ הלמירי }		{ Fem.

## PLURAL.

2	{ תלמירי }	} cause ye to teach,	{ Mas.
	{ תלמדנה }		{ Fem.

## PRESENT PARTICIPLE.

## SINGULAR.

3	{ מלמיד } he	} caused to teach,	{ Mas. { Fem.
	{ מלמדה } she		
	{ מלמדת }		

## PLURAL.

3	{ מלמירים }	} they caused to teach,	{ Mas.
	{ מלמדות }		{ Fem.

R. 58. 6. Paradigm הַפְעֵל.

## INDICATIVE MOOD.—PRETER TENSE.

## SINGULAR.

3	{ הלמד } he	} caused to be taught,	{ Mas.
	{ הלמדה } she		{ Fem.

<i>Person.</i>			<i>Gender.</i>
2	{ הַלְמִדְתָּ הַלְמִדְתְּ }	thou causedst to be taught,	{ Mas. Fem.
1	הַלְמִדְתִּי	I caused to be taught,	Com.
PLURAL.			
3	הִלְמִדּוּ	they caused to be taught,	Com.
2	{ הַלְמִדְתֶּם הַלְמִדְתֶּן }	ye caused to be taught,	{ Mas. Fem.
1	הִלְמִדְנוּ	we caused to be taught,	Com.

## FUTURE TENSE.

## SINGULAR.

1	אֶלְמַד	I shall or will cause to be taught,	Com.
2	{ תִּלְמַד תִּלְמְדִי }	thou shalt or wilt cause to be taught,	{ Mas. Fem.
3	{ יִלְמַד תִּלְמַד }	he } shall or will cause to be taught, she }	{ Mas. Fem.

## PLURAL.

1	נִלְמַד	we shall or will cause to be taught,	Com.
2	{ תִּלְמִדּוּ תִּלְמִדְנָה }	ye shall or will cause to be taught,	{ Mas. Fem.
3	{ יִלְמִדּוּ תִּלְמִדְנָה }	they shall or will cause to be taught,	{ Mas. Fem.

## INFINITIVE MOOD.

הִלְמִדׁ to cause to be taught.

## IMPERATIVE. NOT USED.

## PRESENT PARTICIPLE.

## SINGULAR.

3	{ מִלְמַד מִלְמֶדָה מִלְמֶדֶת }	ye } she }	caused to be taught,	{ Mas. Fem.
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<i>Person.</i>	PLURAL.	<i>Gender.</i>
3	{ מְלַמְּדִים } they caused to be taught,	{ Mas.
	{ מְלַמְּדוֹת }	{ Fem.

R. 59. 7. Paradigm, הִתְפַּעֵל.

### INDICATIVE MOOD.—PRETER TENSE.

#### SINGULAR.

3	{ הִתְלַמֵּד } he } did teach himself,	{ Mas.
	{ הִתְלַמְּדָה } she }	{ Fem.
2	{ הִתְלַמַּדְתָּ } thou didst teach thyself,	{ Mas.
	{ הִתְלַמַּדְתְּ }	{ Fem.
1	הִתְלַמַּדְתִּי I did teach myself,	Com.

#### PLURAL.

3	הִתְלַמְּדוּ they did teach themselves,	Com.
2	{ הִתְלַמַּדְתֶּם } ye did teach yourselves,	{ Mas.
	{ הִתְלַמַּדְתֶּן }	{ Fem.
1	הִתְלַמַּדְנוּ we did teach ourselves,	Com.

### FUTURE TENSE.

#### SINGULAR.

1	אֶתְלַמֵּד I shall or will teach myself,	Com.
2	{ תִּתְלַמֵּד } thou shalt or wilt teach thyself,	{ Mas.
	{ תִּתְלַמְּדִי }	{ Fem.
3	{ יִתְלַמֵּד } he } shall or will teach himself,	{ Mas.
	{ תִּתְלַמְּד } she }	{ Fem.

#### PLURAL.

1	נִתְלַמֵּד we shall or will teach ourselves,	Com.
2	{ תִּתְלַמְּדוּ } ye shall or will teach yourselves,	{ Mas.
	{ תִּתְלַמְּדֶנָּה }	{ Fem.
3	{ יִתְלַמְּדוּ } they shall or will teach themselves.	{ Mas.
	{ תִּתְלַמְּדֶנָּה }	{ Fem.

## INFINITIVE MOOD.

התלמד to teach one's self.

## IMPERATIVE MOOD.

<i>Person.</i>	SINGULAR.	<i>Gender</i>
2	$\left. \begin{array}{l} \text{התלמד} \\ \text{התלמדי} \end{array} \right\} \text{teach thou thyself,}$	$\left. \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$

## PLURAL.

2	$\left. \begin{array}{l} \text{התלמדו} \\ \text{התלמדנה} \end{array} \right\} \text{teach ye yourselves,}$	$\left. \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
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## PRESENT PARTICIPLE.

## SINGULAR

3	$\left. \begin{array}{l} \text{מתלמד} \text{ he} \\ \text{מתלמדה} \text{ she} \\ \text{מתלמדת} \end{array} \right\} \text{is teaching,}$	$\left. \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
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## PLURAL.

3	$\left. \begin{array}{l} \text{מתקמדים} \\ \text{מתלמדות} \end{array} \right\} \text{they are teaching themselves,}$	$\left. \begin{array}{l} \text{Mas.} \\ \text{Fem.} \end{array} \right\}$
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## X. EXERCISE.

The following Verbs are conjugated in the same manner as  
למד\*.

בטל Batal, he did hinder.

גמל Gamal, he recompensed.

דבק Davak, he cleaved.

---

\* Few Verbs, however, are conjugated in all the parts of the Verb. In many of the Verbs changes take place in some of the points, which will be noticed in the proper place.

- זָכַר Zachar, he remembered.  
 חָדַל Chadal, he ceased.  
 חָסַר Chasar, he diminished.  
 טָרַף Taraph, he tore, spoiled.  
 כָּזַב Cazav, he failed, deceived  
 לָקַט Lakat, he collected, gathered.  
 לָבַשׁ Lavash, he clothed.  
 מָלַךְ Malach, he reigned.  
 מָשַׁח Mashach, he anointed.  
 סָגַר Sagar, he shut.  
 סָפַד Saphad, he mourned.  
 סָפַר Saphar, he counted.  
 עָזַב Azav, he forsook.  
 עָקַשׁ Akash, he perverted.  
 פָּטַר Patar, he dismissed.  
 פָּרַשׁ Parash, he scattered.  
 צָדַק Tzadak, he justified.  
 צָרַף Tzaraph, he purged.  
 קָשַׁר Kashar, he bound together  
 קָדַשׁ Kadash, he separated, sanctified.  
 רָגַל Ragal, he walked about, investigated.  
 רָדַף Radaph, he pursued, persecuted.  
 שָׁבַר Shavar, he broke.  
 שָׁלַט Shalat, he ruled.  
 תָּמַךְ Tamach, he sustained.

THE  
LAW  
OF  
THE  
STATE

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OF  
THE  
STATE



	Hithpaayl.	Hophal.	Hiphil.	Pual.	
<i>Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.</i>	ה	הִתְלַמֵּד הִתְלַמְּדָה הִתְלַמְּדַת הִתְלַמְּדַת הִתְלַמְּדִי הִתְלַמְּדוּ הִתְלַמְּדֶם הִתְלַמְּדוּן הִתְלַמְּדוּן	הִלְמַד הִלְמְדָה הִלְמְדַת הִלְמְדַת הִלְמְדִי הִלְמְדוּ הִלְמְדֶם הִלְמְדוּן הִלְמְדוּן	הִלְמִיד הִלְמִידָה הִלְמִידַת הִלְמִידַת הִלְמִידִי הִלְמִידוּ הִלְמִידֶם הִלְמִידוּן הִלְמִידוּן	מִדַּר מִדְּרָה מִדְּרַת מִדְּרַת מִדְּרִי מִדְּרוּ מִדְּרֶם מִדְּרוּן מִדְּרוּן
	ה	אֶתְלַמֵּד תְּתַלַּמֵּד תְּתַלַּמְּדִי יִתְלַמֵּד תְּתַלַּמֵּד נִתְלַמֵּד תְּתַלַּמְּדוּ תְּתַלַּמְּדֶנָּה יִתְלַמְּדוּ תְּתַלַּמְּדֶנָּה	אֶלְמַד תְּלַמֵּד תְּלַמְּדִי יִלְמַד תְּלַמֵּד נִלְמַד תְּלַמְּדוּ תְּלַמְּדֶנָּה יִלְמְדוּ תְּלַמְּדֶנָּה	אֶלְמִיד תְּלַמִּיד תְּלַמְּיִד יִלְמִיד תְּלַמִּיד נִלְמִיד תְּלַמְּיִדוּ תְּלַמְּיִדְנָה יִלְמִידוּ תְּלַמְּיִדְנָה	לְמַד לְמַדָּה לְמַדִּי לְמַד לְמַדָּה לְמַדוּ לְמַדְנָה לְמַדוּ לְמַדְנָה
	ה	הִתְלַמֵּד	הִלְמַד	הִלְמִיד	מִדַּר
	ה	הִתְלַמְּדִי הִתְלַמְּדוּ הִתְלַמְּדֶנָּה	<i>Not used.</i>	הִלְמִידִי הִלְמִידוּ הִלְמִידְנָה	<i>Not used.</i>
		מִתְלַמֵּד מִתְלַמְּדָה מִתְלַמְּדַת מִתְלַמְּדִים מִתְלַמְּדוֹת	מִלְמַד מִלְמְדָה מִלְמְדַת מִלְמְדִים מִלְמְדוֹת	מִלְמִיד מִלְמִידָה מִלְמִידַת מִלְמִידִים מִלְמִידוֹת	לְמַד לְמַדָּה לְמַדַּת לְמַדִּים לְמַדוֹת

F. לְמוֹדוֹת they לְמוֹדִים M.

לְמוֹדָה

I. Paradigm of a Perfect Verb after the Example of לָמַד he did learn.

Piayl.	Niphal.	Kal.			
לָמַד לָמְדָה לָמַדְתָּ לָמַדְתְּ לָמַדְתִּי לָמַדְתְּ לָמַדְתֶּם לָמַדְתֶּן לָמַדְנוּ	נָלַמַד נָלַמְדָה נָלַמַדְתָּ נָלַמַדְתְּ נָלַמַדְתִּי נָלַמַדְתְּ נָלַמַדְתֶּם נָלַמַדְתֶּן נָלַמַדְנוּ	לָמַד לָמְדָה לָמַדְתָּ לָמַדְתְּ לָמַדְתִּי לָמַדְתְּ לָמַדְתֶּם לָמַדְתֶּן לָמַדְנוּ	he she } thou { I they } ye { we.	{ M. F. { M. F.	<i>Preterite.</i>
אָלַמַד תָּלַמַד תָּלַמְדִי יָלַמַד תָּלַמַד נָלַמַד תָּלַמְדוּ תָּלַמְדוּנָה יָלַמְדוּ תָּלַמְדוּנָה	אָלַמַד תָּלַמַד תָּלַמְדִי יָלַמַד תָּלַמַד נָלַמַד תָּלַמְדוּ תָּלַמְדוּנָה יָלַמְדוּ תָּלַמְדוּנָה	אָלַמַד תָּלַמַד תָּלַמְדִי יָלַמַד תָּלַמַד נָלַמַד תָּלַמְדוּ תָּלַמְדוּנָה יָלַמְדוּ תָּלַמְדוּנָה	I } thou { } he she we } ye { } they {	{ M. F. { M. F. { M. F.	<i>Future.</i>
לָמַד	הָלַמַד	לָמַד	<i>Infinitive.</i>		
לָמַד לָמְדִי לָמַדוּ לָמַדְנָה	הָלַמַד הָלַמְדִי הָלַמַדוּ הָלַמַדְנָה	לָמַד לָמְדִי לָמַדוּ לָמַדְנָה	} thou { } ye {	{ M. F. { M. F.	<i>Imperative.</i>
מָלַמַד מָלַמְדָה מָלַמַדְתָּ מָלַמַדְתְּ מָלַמַדְתִּי מָלַמַדְתְּ מָלַמַדְתֶּם מָלַמַדְתֶּן	נָלַמַד נָלַמְדָה נָלַמַדְתָּ נָלַמַדְתְּ נָלַמַדְתִּי נָלַמַדְתְּ נָלַמַדְתֶּם נָלַמַדְתֶּן	לָמַד לָמְדָה לָמַדְתָּ לָמַדְתְּ לָמַדְתִּי לָמַדְתְּ לָמַדְתֶּם לָמַדְתֶּן	he } she } they {	{ M. F.	<i>Pres. Participle.</i>
לָמַד he.	Past or Passive Participle.				





Table with multiple columns and rows of text, likely a ledger or record book. The text is extremely faint and illegible due to the quality of the scan. The table structure is visible with vertical lines separating columns and horizontal lines separating rows.

	Hithpaayl.	Hophal.	Hiphil.	Pual.
ה	הִתְאַכַּל	הֶאֱכַל	הֵאֱכִיל	לְאָכַל
	הִתְאַכְּלָה	הֶאֱכְלָה	הֵאֱכִילָהּ	לְאָכְלָהּ
	הִתְאַכַּלְתָּ	הֶאֱכַלְתָּ	הֵאֱכִילְתָּ	לְאָכַלְתָּ
	הִתְאַכַּלְתְּ	הֶאֱכַלְתְּ	הֵאֱכִילְתְּ	לְאָכַלְתְּ
	הִתְאַכַּלְתִּי	הֶאֱכַלְתִּי	הֵאֱכִילְתִּי	לְאָכַלְתִּי
	הִתְאַכְּלוּ	הֶאֱכַלוּ	הֵאֱכִילוּ	לְאָכְלוּ
	הִתְאַכַּלְתֶּם	הֶאֱכַלְתֶּם	הֵאֱכִילְתֶּם	לְאָכַלְתֶּם
ה	הִתְאַכַּלְתֶּן	הֶאֱכַלְתֶּן	הֵאֱכִילְתֶּן	לְאָכַלְתֶּן
	הִתְאַכַּלְנוּ	הֶאֱכַלְנוּ	הֵאֱכִילְנוּ	לְאָכַלְנוּ
	אֶתְאַכַּל	אֶאֱכַל	אֶאֱכִיל	בְּאָכַל
	תִּתְאַכַּל	תֶּאֱכַל	תֶּאֱכִיל	בְּאָכְלָהּ
	תִּתְאַכַּלְי	תֶּאֱכַלְי	תֶּאֱכִילְי	בְּאָכַלְי
	יִתְאַכַּל	יֶאֱכַל	יֶאֱכִיל	לְאָכַל
	תִּתְאַכַּלְ	תֶּאֱכַלְ	תֶּאֱכִילְ	בְּאָכַלְ
ה	נִתְאַכַּל	נֶאֱכַל	נֶאֱכִיל	בְּאָכְלוּ
	תִּתְאַכְּלוּ	תֶּאֱכַלוּ	תֶּאֱכִילוּ	בְּאָכְלָהּ
	תִּתְאַכַּלְנָה	תֶּאֱכַלְנָה	תֶּאֱכִילְנָה	בְּאָכְלוּ
	יִתְאַכְּלוּ	יֶאֱכַלוּ	יֶאֱכִילוּ	בְּאָכְלוּ
	תִּתְאַכַּלְנָה	תֶּאֱכַלְנָה	תֶּאֱכִילְנָה	בְּאָכְלוּ
	הִתְאַכַּל	הֶאֱכַל	הֵאֱכִיל	לְאָכַל
	הִתְאַכַּלְי	<i>Not used.</i>	הֵאֱכִילְי	<i>Not used.</i>
הִתְאַכְּלוּ		הֵאֱכִילוּ		
הִתְאַכַּלְנָה		הֵאֱכִילְנָה		
י	מִתְאַכַּל	מֶאֱכַל	מֶאֱכִיל	בְּאָכַל
	מִתְאַכְּלָה	מֶאֱכְלָה	מֶאֱכִילָהּ	בְּאָכְלָהּ
	מִתְאַכַּלְתָּ	מֶאֱכַלְתָּ	מֶאֱכִילְתָּ	בְּאָכַלְתָּ
	מִתְאַכַּלְתְּ	מֶאֱכַלְתְּ	מֶאֱכִילְתְּ	בְּאָכַלְתְּ
	מִתְאַכַּלְתִּי	מֶאֱכַלְתִּי	מֶאֱכִילְתִּי	בְּאָכַלְתִּי
מִתְאַכַּלְתֶּם	מֶאֱכַלְתֶּם	מֶאֱכִילְתֶּם	בְּאָכַלְתֶּם	
מִתְאַכַּלְתֶּן	מֶאֱכַלְתֶּן	מֶאֱכִילְתֶּן	בְּאָכַלְתֶּן	
מִתְאַכַּלְנוּ	מֶאֱכַלְנוּ	מֶאֱכִילְנוּ	בְּאָכַלְנוּ	
F. אָכַלוּ they אָכְלוּ M.				אָכְלוּ

Paragogic Letters, i. e. Letters added at the end of a word to make it emphatical.

II. Paradigm of Verbs in אָכַל, after the Example of אָכַל he did eat.

Piayl.		Kal.			
אָכַל אָכְלָה אָכַלְתָּ אָכַלְתְּ אָכַלְתִּי אָכְלוּ אָכַלְתֶּם אָכַלְתֶּן אָכַלְנוּ	נֶאֱכַל נֶאֱכְלָה נֶאֱכַלְתָּ נֶאֱכַלְתְּ נֶאֱכַלְתִּי נֶאֱכְלוּ נֶאֱכַלְתֶּם נֶאֱכַלְתֶּן נֶאֱכַלְנוּ	אָכַל אָכְלָה אָכַלְתָּ אָכַלְתְּ אָכַלְתִּי אָכְלוּ אָכַלְתֶּם אָכַלְתֶּן אָכַלְנוּ	he she } thou { M. { F. I they } ye { M. { F. we.	<i>Preterite.</i>	
אֲאָכַל תֵּאָכַל תֵּאָכְלִי יֵאָכַל תֵּאָכַל נֵאָכַל תֵּאָכְלוּ תֵּאָכְלֶנָה יֵאָכְלוּ תֵּאָכְלֶנָה	אֲאָכַל תֵּאָכַל תֵּאָכְלִי יֵאָכַל תֵּאָכַל נֵאָכַל תֵּאָכְלוּ תֵּאָכְלֶנָה יֵאָכְלוּ תֵּאָכְלֶנָה	אָכַל תֵּאָכַל תֵּאָכְלִי יֵאָכַל תֵּאָכַל נֵאָכַל תֵּאָכְלוּ תֵּאָכְלֶנָה יֵאָכְלוּ תֵּאָכְלֶנָה	I } thou { M. { F. he she we } ye { M. { F. } they { M. { F.	<i>Future.</i>	
אָכַל	הֵאָכַל	אָכַל	<i>Infinitive.</i>		
אָכַל אָכְלִי אָכְלוּ אָכְלֶנָה	הֵאָכַל הֵאָכְלִי הֵאָכְלוּ הֵאָכְלֶנָה	אָכַל אָכְלִי אָכְלוּ אָכְלֶנָה	} thou { M. { F. } ye { M. { F.	<i>Imperative.</i>	
מֵאָכַל מֵאָכְלָה מֵאָכַלְתָּ מֵאָכַלְתִּי מֵאָכְלוּ	נֵאָכַל נֵאָכְלָה נֵאָכַלְתָּ נֵאָכַלְתִּי נֵאָכְלוּ	אָכַל אָכְלָה אָכַלְתָּ אָכַלְתִּי אָכְלוּ	he } she } they { M. { F.	<i>Pres. Participle.</i>	

אָכַל he.

Past or Passive Participle.

Handwritten text, possibly a list or table, enclosed in a rectangular border. The text is extremely faint and illegible.

<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>
<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>
<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>
<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>	<p>1. 1870</p> <p>2. 1871</p> <p>3. 1872</p> <p>4. 1873</p> <p>5. 1874</p> <p>6. 1875</p> <p>7. 1876</p> <p>8. 1877</p> <p>9. 1878</p> <p>10. 1879</p>

	Hithpaayl.	Hophal.	Hiphil.	Pual.
ה	הִתְיָשֵׁב	הוֹשֵׁב	הוֹשִׁיב	ב
	הִתְיָשְׁבָה	הוֹשְׁבָה	הוֹשִׁיבָה	בָּה
	הִתְיָשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשִׁיבְתָּ	בַּת
	הִתְיָשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשִׁיבְתְּ	בַתְּ
	הִתְיָשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשִׁיבְתִּי	בַּתִּי
	הִתְיָשֻׁבוּ	הוֹשֻׁבוּ	הוֹשִׁיבוּ	בו
	הִתְיָשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשִׁיבְתֶּם	בְּתֶם
	הִתְיָשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשִׁיבְתֶּן	בְּתֶן
ה	הִתְיָשַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשִׁיבְנוּ	בְנו
	אֶתְיָשֵׁב	אוֹשֵׁב	אוֹשִׁיב	שֵׁב
	תִּתְיָשֵׁב	תוֹשֵׁב	תוֹשִׁיב	שֵׁב
	תִּתְיָשְׁבִי	תוֹשְׁבִי	תוֹשִׁיבִי	שֵׁבִי
	יִתְיָשֵׁב	יוֹשֵׁב	יוֹשִׁיב	שֵׁב
	תִּתְיָשֵׁב	תוֹשֵׁב	תוֹשִׁיב	שֵׁב
	נִתְיָשֵׁב	נוֹשֵׁב	נוֹשִׁיב	שֵׁב
	תִּתְיָשֻׁבוּ	תוֹשֻׁבוּ	תוֹשִׁיבוּ	שֻׁבוּ
ה	תִּתְיָשַׁבְנָה	תוֹשַׁבְנָה	תוֹשִׁיבְנָה	שֻׁבְנָה
	יִתְיָשֻׁבוּ	יוֹשֻׁבוּ	יוֹשִׁיבוּ	שֻׁבוּ
ה	תִּתְיָשַׁבְנָה	תוֹשַׁבְנָה	תוֹשִׁיבְנָה	שֻׁבְנָה
	הִתְיָשֵׁב	הוֹשֵׁב	הוֹשִׁיב	ב
ה	הִתְיָשֵׁב		הוֹשֵׁב	
	הִתְיָשְׁבִי		הוֹשִׁיבִי	
	הִתְיָשֻׁבוּ		הוֹשִׁיבוּ	
	הִתְיָשַׁבְנָה		הוֹשַׁבְנָה	
י	מִתְיָשֵׁב	מוֹשֵׁב	מוֹשִׁיב	שֵׁב
	מִתְיָשְׁבָה	מוֹשְׁבָה	מוֹשִׁיבָה	שְׁבָה
	מִתְיָשַׁבְתָּ	מוֹשַׁבְתָּ	מוֹשִׁיבְתָּ	שַׁבְתָּ
	מִתְיָשַׁבְתִּי	מוֹשַׁבְתִּי	מוֹשִׁיבְתִּי	שַׁבְתִּי
י	מִתְיָשַׁבְתֶּם	מוֹשַׁבְתֶּם	מוֹשִׁיבְתֶּם	שַׁבְתֶּם
	מִתְיָשַׁבְתֶּן	מוֹשַׁבְתֶּן	מוֹשִׁיבְתֶּן	שַׁבְתֶּן

Paragogic Letters, i. e. Letters added at the end of a word to make it emphatical.

M. יְשׁוּבוּ they F.

יְשׁוּבָה

III. Paradigm of Verbs in יָשַׁב, after the Example of יָשַׁב, he sat.

Piayl.	Niphal.	Kal.			
יָשַׁב יָשְׁבָה יָשַׁבְתָּ יָשַׁבְתְּ יָשַׁבְתִּי יָשְׁבוּ יָשַׁבְתֶּם יָשַׁבְתֶּן יָשַׁבְנוּ	נוֹשַׁב נוֹשְׁבָה נוֹשַׁבְתָּ נוֹשַׁבְתְּ נוֹשַׁבְתִּי נוֹשְׁבוּ נוֹשַׁבְתֶּם נוֹשַׁבְתֶּן נוֹשַׁבְנוּ	יָשַׁב יָשְׁבָה יָשַׁבְתָּ יָשַׁבְתְּ יָשַׁבְתִּי יָשְׁבוּ יָשַׁבְתֶּם יָשַׁבְתֶּן יָשַׁבְנוּ	he she } thou { M. F. I they } ye { M. F. we.	<i>Preterite.</i>	
אֵינִישׁב תֵּינִישׁב תֵּינִישְׁבִי יֵינִישׁב תֵּינִישְׁב נֵינִישׁב תֵּינִישְׁבוּ תֵּינִישְׁבְנָה יֵינִישְׁבוּ תֵּינִישְׁבְנָה	אֹנִישׁב תֹּנִישׁב תֹּנִישְׁבִי יֹנִישׁב תֹּנִישְׁב נֹנִישׁב תֹּנִישְׁבוּ תֹּנִישְׁבְנָה יֹנִישְׁבוּ תֹּנִישְׁבְנָה	אֵשַׁב תֵּשַׁב תֵּשְׁבִי יֵשַׁב תֵּשַׁב נֵשַׁב תֵּשַׁבְנוּ תֵּשַׁבְנָה יֵשַׁבְנוּ תֵּשַׁבְנָה	I } thou { M. F. he she we } ye { M. F. } they { M. F.	<i>Future.</i>	
יִשַׁב	הִישַׁב	שַׁבְתָּ	<i>Infinitive.</i>		
יִשַׁב יִשְׁבִי יִשְׁבוּ יִשְׁבְנָה	הִישַׁב הִישְׁבִי הִישְׁבוּ הִישְׁבְנָה	שַׁב שְׁבִי שְׁבוּ שְׁבְנָה	} thou { M. F. } ye { M. F.	<i>Imperative.</i>	
מֵיִשַׁב מֵיִשְׁבָה מֵיִשַׁבְתָּ מֵיִשְׁבִים מֵיִשְׁבוּת	נוֹשַׁב נוֹשְׁבָה נוֹשַׁבְתָּ נוֹשְׁבִים נוֹשְׁבוּת	יֹשַׁב יֹשְׁבָה יֹשַׁבְתָּ יֹשְׁבִים יֹשְׁבוּת	he } she } they { M. F.	<i>Pres. Participle.</i>	
הֵי יֹשֵׁב	הֵי יֹשֵׁב	הֵי יֹשֵׁב	he.		Past or Passive Participle.

此項工程係由... 經費由... 辦理...

一、... 二、... 三、... 四、...

五、... 六、... 七、... 八、...

九、... 十、... 十一、... 十二、...

十三、... 十四、... 十五、... 十六、...

十七、... 十八、... 十九、... 二十、...

二十一、... 二十二、... 二十三、... 二十四、...

中華民國... 年... 月... 日



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No.	Name	Address
1	John Doe	123 Main St
2	Jane Smith	456 Elm St
3	Robert Brown	789 Oak St
4	Mary White	101 Pine St
5	James Green	202 Cedar St
6	Elizabeth Black	303 Birch St
7	William Gray	404 Spruce St
8	Sarah Pink	505 Willow St

Faint footer text at the bottom of the page, possibly including a page number or publisher information.

	Hithpaayl.	Hophal.	Hiphil.	Pual.	
Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.	ה	הַתְּנַגֵּשׁ הַתְּנַגְּשָׁה הַתְּנַגֵּשְׁתָּ הַתְּנַגֵּשְׁתִּי הַתְּנַגֵּשׂוּ הַתְּנַגֵּשְׁתֶּם הַתְּנַגֵּשְׁתֶּן הַתְּנַגֵּשׂוּ	הִגֵּשׁ הִגְּשָׁה הִגֵּשְׁתָּ הִגֵּשְׁתִּי הִגֵּשׂוּ הִגֵּשְׁתֶּם הִגֵּשְׁתֶּן הִגֵּשׂוּ	הִגִּישׁ הִגִּישָׁה הִגִּישְׁתָּ הִגִּישְׁתִּי הִגִּישׂוּ הִגִּישְׁתֶּם הִגִּישְׁתֶּן הִגִּישׂוּ	גִּישׁ גִּישָׁה גִּישְׁתָּ גִּישְׁתִּי גִּישׂוּ גִּישְׁתֶּם גִּישְׁתֶּן גִּישׂוּ
	הָ	אֶתְנַגֵּשׁ תִּתְנַגֵּשׁ תִּתְנַגֵּשִׁי יִתְנַגֵּשׁ תִּתְנַגֵּשׁ תִּתְנַגֵּשׂוּ תִּתְנַגֵּשְׁנָה יִתְנַגֵּשׂוּ תִּתְנַגֵּשְׁנָה	אִגֵּשׁ תִּגֵּשׁ תִּגֵּשִׁי יִגֵּשׁ תִּגֵּשׁ תִּגֵּשׂוּ תִּגֵּשְׁנָה יִגֵּשׂוּ תִּגֵּשְׁנָה	אִגִּישׁ תִּגִּישׁ תִּגִּישִׁי יִגִּישׁ תִּגִּישׁ תִּגִּישׂוּ תִּגִּישְׁנָה יִגִּישׂוּ תִּגִּישְׁנָה	גִּישׁ גִּישׁ גִּישִׁי גִּישׁ גִּישׁ גִּישׂוּ גִּישְׁנָה גִּישׂוּ גִּישְׁנָה
	הָ	הַתְּנַגֵּשׁ	הִגֵּשׁ	הִגִּישׁ	גִּישׁ
	הָ	הַתְּנַגֵּשׁ הַתְּנַגֵּשִׁי הַתְּנַגֵּשׂוּ הַתְּנַגֵּשְׁנָה	<i>Not used.</i>	הִגֵּשׁ הִגִּישִׁי הִגִּישׂוּ הִגִּישְׁנָה	<i>Not used.</i>
	י	מִתְנַגֵּשׁ מִתְנַגֵּשָׁה מִתְנַגֵּשְׁתָּ מִתְנַגֵּשְׁתִּי מִתְנַגֵּשְׂוּ מִתְנַגֵּשְׁתֶּם מִתְנַגֵּשְׁתֶּן מִתְנַגֵּשְׂוּ	מִגֵּשׁ מִגֵּשָׁה מִגֵּשְׁתָּ מִגֵּשְׁתִּי מִגֵּשְׂוּ מִגֵּשְׁתֶּם מִגֵּשְׁתֶּן מִגֵּשְׂוּ	מִגִּישׁ מִגִּישָׁה מִגִּישְׁתָּ מִגִּישְׁתִּי מִגִּישְׂוּ מִגִּישְׁתֶּם מִגִּישְׁתֶּן מִגִּישְׂוּ	גִּישׁ גִּישָׁה גִּישְׁתָּ גִּישְׁתִּי גִּישְׂוּ גִּישְׁתֶּם גִּישְׁתֶּן גִּישְׂוּ

M. נְגִישׁוֹת they נְגִישִׁים F. נְגִישָׁה

IV. Paradigm of Verbs in **נָפַח**, after the Example of **נָפַח** he drew nigh.

Piayl.	Niphal.	Kal.			
נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ נָפַחְתֶּם נָפַחְתֶּן נָפְחוּ	נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ נָפַחְתֶּם נָפַחְתֶּן נָפְחוּ	נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ נָפַחְתֶּם נָפַחְתֶּן נָפְחוּ	he she } thou { M. } F. I they } ye { M. } F. we.	<i>Preterite.</i>	
אָנַח תָּנַח תָּנַחְתָּ יָנַח תָּנַחְתָּ נָנַח תָּנַחוּ תָּנַחְתֶּם יָנַחוּ תָּנַחְתֶּם	אָנַח תָּנַח תָּנַחְתָּ יָנַח תָּנַחְתָּ נָנַח תָּנַחוּ תָּנַחְתֶּם יָנַחוּ תָּנַחְתֶּם	אָנַח תָּנַח תָּנַחְתָּ יָנַח תָּנַחְתָּ נָנַח תָּנַחוּ תָּנַחְתֶּם יָנַחוּ תָּנַחְתֶּם	I } thou { M. } F. he she we } ye { M. } F. } they { M. } F.	<i>Future.</i>	
נָפַח	הִנָּפַח	נָפַחְתָּ	<i>Infinitive.</i>		
נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ	הִנָּפַח הִנָּפְחָה הִנָּפַחְתָּ הִנָּפַחְתְּ הִנָּפַחְתִּי הִנָּפְחוּ	נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ	} thou { M. } F. } ye { M. } F.	<i>Imperative.</i>	
מִנָּחֵשׁ מִנָּחֶשֶׁה מִנָּחֵשׁת מִנָּחֵשִׁים מִנָּחֵשׁוֹת	נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ	נָפַח נָפְחָה נָפַחְתָּ נָפַחְתְּ נָפַחְתִּי נָפְחוּ	he } she } they { M. } F.	<i>Pres. Participle.</i>	

נָפַח he.

Past or Passive participle.

<p>一、</p> <p>二、</p> <p>三、</p> <p>四、</p>	<p>五、</p> <p>六、</p> <p>七、</p> <p>八、</p>	<p>九、</p> <p>十、</p> <p>十一、</p> <p>十二、</p>	<p>十三、</p> <p>十四、</p> <p>十五、</p> <p>十六、</p>
<p>十七、</p> <p>十八、</p> <p>十九、</p> <p>二十、</p>	<p>二十一、</p> <p>二十二、</p> <p>二十三、</p> <p>二十四、</p>	<p>二十五、</p> <p>二十六、</p> <p>二十七、</p> <p>二十八、</p>	<p>二十九、</p> <p>三十、</p> <p>三十一、</p> <p>三十二、</p>



	Hithpaayl.	Hophal.	Hiphil.	Pual.	
<i>Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.</i>	ה	התקומם התקוממה התקוממת התקוממת התקוממתי התקוממו התקוממתם התקוממתן התקוממנו	הוקם הוקמה הוקמת הוקמת הוקמתי הוקמו הוקמתם הוקמתן הוקמנו	הקים הקימה הקימות הקימות הקימותי הקימו הקימותם הקימותן הקימונו	וקם וקמה וקמת וקמת וקמתי וקמו וקמתם וקמתן וקמנו
	ה	אתקומם תתקומם תתקוממי יתקומם תתקומם נתקומם תתקוממו תתקוממנה יתקוממו תתקוממנה	אוקם תוקם תוקמי יוקם תוקם נוקם תוקמו תוקמנה יוקמו תוקמנה	אקים תקים תקימי יקים תקים נקים תקימו תקמנה יקימו תקמנה	קומם קומם קוממי ומם קומם ומם קוממו קוממנה וקמו קוממנה
	וה	התהומם	הוקם	הקים	ומם
	ה	התקומם התקוממי התקוממו התקוממנה	<i>Not used.</i>	הקם הקימי הקימו הקמנה	<i>Not used.</i>
	י	מתקומם מתקוממה מתקוממים מתקוממות	מוקם מוקמה מוקמים מוקמות	מקים מקימה מקימים מקמות	ומם וקמה וקמים וקמות

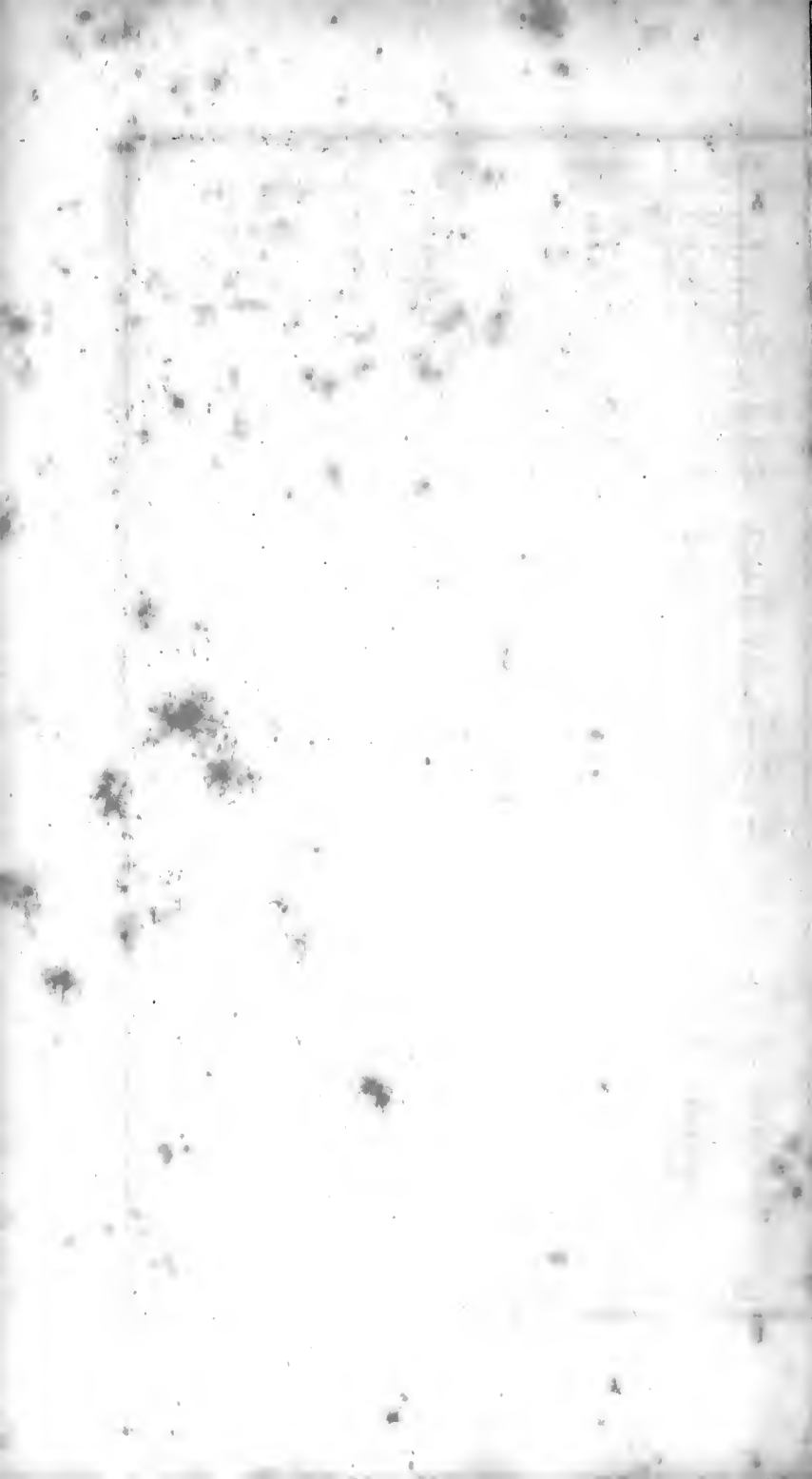
F. קמים they קומות M.

קומה

V. Paradigm of Verbs in ו"ו, after the Example of קָוַם he rose.

Piayl.	Niphal.	Kal.			
קוֹמִים קוֹמְמָה קוֹמְמֵת קוֹמְמֹת קוֹמְמֵתִי קוֹמְמוֹ קוֹמְמֵתֶם קוֹמְמֵתֶיךָ קוֹמְמֵנוּ	נִקְוִים נִקְוְמָה נִקְוֹמוֹת נִקְוֹמוֹת נִקְוֹמוֹתִי נִקְוֹמוֹ נִקְוֹמוֹתֶם נִקְוֹמוֹתֶיךָ נִקְוֹמוֹנוּ	קָוַם קָוְמָה קָוְמֵת קָוְמֹת קָוְמֵתִי קָוְמוֹ קָוְמֵתֶם קָוְמֵתֶיךָ קָוְמוֹנוּ	he she thou } I they ye } we.	{ M. F. M. F.	<i>Preterite.</i>
אֶקוּמִים תִּקְוִים תִּקְוֵמִי יְקוּמִים תִּקְוִים נִקְוִים תִּקְוֵמוֹ תִּקְוֵמְנָה יְקוּמֵנוּ תִּקְוֵמְנָה	אֶקוּם תִּקּוּם תִּקּוּמִי יְקוּם תִּקּוּם נִקּוּם תִּקּוּמוֹ תִּקּוּמְנָה יְקוּמוֹ תִּקּוּמְנָה	אֶקוּם תִּקּוּם תִּקּוּמִי יְקוּם תִּקּוּם נִקּוּם תִּקּוּמוֹ תִּקּוּמְנָה יְקוּמוֹ תִּקּוּמְנָה	I thou } he she we ye } they }	{ M. F. M. F. M. F.	<i>Future.</i>
קוֹמִים	הַקּוּם	קוּם	<i>Infinitive.</i>		
קוֹמִים קוֹמְמִי קוֹמְמוֹ קוֹמְמְנָה	הַקּוּם הַקּוּמִי הַקּוּמוֹ הַקּוּמְנָה	קוּם קוּמִי קוּמוֹ קוּמְנָה	thou } ye }	{ M. F. M. F.	<i>Imperative.</i>
מְקוּמִים מְקוּמְמָה מְקוּמְמִים מְקוּמְמוֹת	נִקְוִים נִקְוְמָה נִקְוִים נִקְוֹמוֹת	קָוַם קָוְמָה קָוְמִים קָוְמוֹת	he she they }	{ M. F.	<i>Pres. Participle.</i>

קוֹמִים she. Past or Passive Participle.





Date	Description	Debit	Credit
1860	Jan 1		
	Feb 1		
	Mar 1		
	Apr 1		
	May 1		
	Jun 1		
	Jul 1		
	Aug 1		
	Sep 1		
	Oct 1		
	Nov 1		
	Dec 1		
	Total		

	Hithpaayl.	Hophal.	Hiphil.	Pual.	
Paragogic Letters, i. e. Letters added at the end of a word to make it emphatical.	ה	הִסְתַּכְּבַּה הִסְתַּכְּבְּהָ הִסְתַּכְּכַתְּ הִסְתַּכְּכַתְּהָ הִסְתַּכְּכִי הִסְתַּכְּכוּ הִסְתַּכְּכֶם הִסְתַּכְּכֶן הִסְתַּכְּכֵנוּ	הוֹסֵב הוֹסְבָה הוֹסְבוֹת הוֹסְבוֹת הוֹסְבוֹתִי הוֹסְבוּ הוֹסְבוֹתֶם הוֹסְבוֹתֶן הוֹסְבוֹנוּ	הִסֵּב הִסְבָּה הִסְבוֹת הִסְבוֹת הִסְבוֹתִי הִסְבוּ הִסְבוֹתֶם הִסְבוֹתֶן הִסְבוֹנוּ	יִב יִבָה יִבְתָּ יִבְתָּ יִבְתִּי יִבוּ יִבְתֶּם יִבְתֶּן יִבְנוּ
	הָ	אִסְתַּכְּבַּב תִּסְתַּכְּבַּב תִּסְתַּכְּבִי יִסְתַּכְּבַּב תִּסְתַּכְּבַּב נִסְתַּכְּבַּב תִּסְתַּכְּבוּ תִּסְתַּכְּבְּנָה יִסְתַּכְּבוּ תִּסְתַּכְּבְּנָה	אוֹסֵב תוֹסֵב תוֹסְבִי יוֹסֵב תוֹסֵב נוֹסֵב תוֹסְבוּ תוֹסְבִינָה יוֹסְבוּ תוֹסְבִינָה	אִסֵּב תִּסֵּב תִּסְבִּי יִסֵּב תִּסֵּב נִסֵּב תִּסְבוּ תִּסְבִּינָה יִסְבוּ תִּסְבִּינָה	יִבֵּב יִבֵּב יִבְבִּי יִבֵּב יִבֵּב יִבְבוּ יִבְבְּנָה יִבְבוּ יִבְבְּנָה
	יְ	הִסְתַּיֵּב	הוֹסֵיב	הִסֵּיב	יִיב
	יָ	הִסְתַּיֵּב הִסְתַּיֵּבִי הִסְתַּיֵּבוּ הִסְתַּיֵּבְנָה	<i>Not used.</i>	הִסֵּיב הִסְיִבִי הִסְיִבוּ הִסְיִבְנָה	<i>Not used.</i>
	יִ	מִסְתַּיֵּב מִסְתַּיֵּבָה מִסְתַּיֵּבִים מִסְתַּיֵּבוֹת	מוֹסֵיב מוֹסְיָה מוֹסְיִים מוֹסְיִוֹת	מִסֵּיב מִסְיָה מִסְיִים מִסְיִוֹת	יִיבֵּב יִיבְבָה יִיבְבִים יִיבְבוֹת

F. סובות they סובים M. סובה

VI. Paradigm of Verbs in *וְ* Gemination, after the Example of סָבַב he surrounded.

Piayl.	Niphal.	Kal.			
סָוֵב סָוֵבָה סָוֵבְתָה סָוֵבְתָה סָוֵבְתִי סָוֵבוּ סָוֵבְתֶם סָוֵבְתֶן סָוֵבְנוּ	נָסַב נָסַבָה נָסַבְתָה נָסַבְתָה נָסַבְתִי נָסַבוּ נָסַבְתֶם נָסַבְתֶן נָסַבוּנוּ	סָבַב סָבַבָה סָבַבְתָה סָבַבְתָה סָבַבְתִי סָבַבוּ סָבַבְתֶם סָבַבְתֶן סָבַבוּנוּ	he she thou } I they ye } we.	{ M. F. { M. F.	<i>Preterite.</i>
אָסַוֵב תָּסַוֵב תָּסַוֵבְי יָסַוֵב תָּסַוֵב נָסַוֵב תָּסַוֵבוּ תָּסַוֵבְנָה יָסַוֵבוּ תָּסַוֵבְנָה	אָסַב תָּסַב תָּסַבְי יָסַב תָּסַב נָסַב תָּסַבוּ תָּסַבְנָה יָסַבוּ תָּסַבְנָה	אָסַבַב תָּסַבַב תָּסַבַבְי יָסַבַב תָּסַבַב נָסַבַב תָּסַבַבוּ תָּסַבַבְנָה יָסַבַבוּ תָּסַבַבְנָה	I thou } he she we ye } they }	{ M. F. { M. F. { M. F.	<i>Future.</i>
סָוֵב	הָסַוֵב	סָוֵב	<i>Infinitive.</i>		
סָוֵב סָוֵבְי סָוֵבוּ סָוֵבְנָה	הָסַב הָסַבְי הָסַבוּ הָסַבְנָה	סָוֵב סָוֵבְי סָוֵבוּ סָוֵבְנָה	thou } ye }	{ M. F. { M. F.	<i>Imperative.</i>
מָסַוֵב מָסַוֵבָה מָסַוֵבִים מָסַוֵבֹת	נָסַב נָסַבָה נָסַבִים נָסַבֹת	סָוֵב סָוֵבָה סָוֵבִים סָוֵבֹת	he she they }	{ M. F.	<i>Pres. Participle.</i>

סָוֵב he. Past or Passive Participle.



THE  
FIRST  
PART  
OF  
THE  
HISTORY  
OF  
THE  
CITY  
OF  
LONDON  
BY  
JOHN STOW

THE  
SECOND  
PART  
OF  
THE  
HISTORY  
OF  
THE  
CITY  
OF  
LONDON  
BY  
JOHN STOW

THE  
THIRD  
PART  
OF  
THE  
HISTORY  
OF  
THE  
CITY  
OF  
LONDON  
BY  
JOHN STOW

	Hithpaayl.	Huphal.	Hiphil.	Pual.
Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.	התמצא התמצאה התמצאת התמצאת התמצאתי התמצאו התמצאתם התמצאתן התמצאנו	המצא המצאה המצאת המצאת המצאתי המצאו המצאתם המצאתן המצאנו	המציא המציאה המציאת המציאת המציאתי המציאו המציאתם המציאתן המציאנו	מצא מצאה מצאת מצאת מצאתי מצאו מצאתם מצאתן מצאנו
	התמצא תתמצא תתמצאי יתמצא תתמצא נתמצא תתמצאו תתמצאנה יתמצאו תתמצאנה	אמצא תמצא תמצאי ימצא תמצא נמצא תמצאו תמצאנה ימצאו תמצאנה	אמציא תמציא תמציאי ימציא תמציא נמציא תמציאו תמציאנה ימציאו תמציאנה	מצא מצא מצאי מצא מצא מצא מצאו מצאנה מצאו מצאנה
	התמצא	המצא	המציא	צוא
	התמצא התמצאי התמצאו התמצאנה	<i>Not used.</i>	המצא המציאי המציאו המציאנה	<i>Not used.</i>
	מתמצא מתמצאה מתמצאת מתמצאים מתמצאות	ממצא ממצאה ממצאת ממצאים ממצאות	ממציא ממציאה ממציאת ממציאים ממציאות	מצא מצאה מצאת מצאים מצאות
	F. מצואות they מצואים M.			מצואה

VII. Paradigm of Verbs in נָסַף after the Example of נָסַףְהוּ he found

Piayl.	Niphal.	Kal.			
מֵצֵא	נִמְצֵא	מֵצֵא	he		
מֵצְאָה	נִמְצְאָה	מֵצְאָה	she		
מֵצֵאתָ	נִמְצֵאתָ	מֵצֵאתָ	} thou	{ M. F.	<i>Preterite.</i>
מֵצֵאתְּ	נִמְצֵאתְּ	מֵצֵאתְּ			
מֵצֵאתִי	נִמְצֵאתִי	מֵצֵאתִי	I		
מֵצֵאוּ	נִמְצֵאוּ	מֵצֵאוּ	they		
מֵצֵאתֶם	נִמְצֵאתֶם	מֵצֵאתֶם	} ye	{ M. F.	
מֵצֵאתֶנּוּ	נִמְצֵאתֶנּוּ	מֵצֵאתֶנּוּ			
מֵצֵאתֶנּוּ	נִמְצֵאתֶנּוּ	מֵצֵאתֶנּוּ	we.		
אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	I		<i>Future.</i>
תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	} thou	{ M. F.	
תִּמְצֵאתִי	תִּמְצֵאתִי	תִּמְצֵאתִי			
יִמְצֵא	יִמְצֵא	יִמְצֵא	he		
תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	she		
נִמְצֵא	נִמְצֵא	נִמְצֵא	we		
תִּמְצֵאוּ	תִּמְצֵאוּ	תִּמְצֵאוּ	} ye	{ M. F.	
תִּמְצֵאנָה	תִּמְצֵאנָה	תִּמְצֵאנָה			
יִמְצֵאוּ	יִמְצֵאוּ	יִמְצֵאוּ	} they	{ M. F.	
תִּמְצֵאנָה	תִּמְצֵאנָה	תִּמְצֵאנָה			
מֵצֵא	הִמְצֵא	מֵצֵא	<i>Infinitive.</i>		
מֵצֵא	הִמְצֵא	מֵצֵא	} thou	{ M. F.	<i>Imperative.</i>
מֵצֵאתִי	הִמְצֵאתִי	מֵצֵאתִי			
מֵצֵאוּ	הִמְצֵאוּ	מֵצֵאוּ	} ye	{ M. F.	
מֵצֵאנָה	הִמְצֵאנָה	מֵצֵאנָה			
מִמְצֵא	נִמְצֵא	מוֹצֵא	he		<i>Pres. Participle.</i>
מִמְצֵאָה	נִמְצֵאָה	מוֹצֵאָה	} ye	{ M. F.	
מִמְצֵאתָ	נִמְצֵאתָ	מוֹצֵאתָ			
מִמְצֵאתֶם	נִמְצֵאתֶם	מוֹצֵאתֶם	} they	{ M. F.	
מִמְצֵאתֶנּוּ	נִמְצֵאתֶנּוּ	מוֹצֵאתֶנּוּ			

מֵצֵא he. Past or Passive Participle.

			Julia
	1874	Jan 1	1000
	1875	Jan 1	1000
	1876	Jan 1	1000
	1877	Jan 1	1000
	1878	Jan 1	1000
	1879	Jan 1	1000
	1880	Jan 1	1000
	1881	Jan 1	1000
	1882	Jan 1	1000
	1883	Jan 1	1000
	1884	Jan 1	1000
	1885	Jan 1	1000
	1886	Jan 1	1000
	1887	Jan 1	1000
	1888	Jan 1	1000
	1889	Jan 1	1000
	1890	Jan 1	1000
	1891	Jan 1	1000
	1892	Jan 1	1000
	1893	Jan 1	1000
	1894	Jan 1	1000
	1895	Jan 1	1000
	1896	Jan 1	1000
	1897	Jan 1	1000
	1898	Jan 1	1000
	1899	Jan 1	1000
	1900	Jan 1	1000





	Hithpaayl.	Huphal.	Hiphil.	Pual.
ה	התגלה	הגלה	הגלה	הגלה
	התגלתה	הגלתה	הגלתה	הגלתה
	התגלית	הגלית	הגלית	הגלית
	התגלית	הגלית	הגלית	הגלית
	התגליתי	הגליתי	הגליתי	הגליתי
	התגלו	הגלו	הגלו	הגלו
	התגליתם	הגליתם	הגליתם	הגליתם
	התגליתן	הגליתן	הגליתן	הגליתן
ה	התגלינו	הגלינו	הגלינו	הגלינו
	אתגלה	אגלה	אגלה	אגלה
	תתגלה	תגלה	תגלה	תגלה
	תתגלי	תגלי	תגלי	תגלי
	יתגלה	יגלה	יגלה	יגלה
	תתגלה	תגלה	תגלה	תגלה
	נתגלה	נגלה	נגלה	נגלה
	תתגלו	תגלו	תגלו	תגלו
ה	תתגלינה	תגלינה	תגלינה	תגלינה
	יתגלו	יגלו	יגלו	יגלו
ה	תתגלינה	תגלינה	תגלינה	תגלינה
	תתגלו	תגלו	תגלו	תגלו
ה	התגלות	הגלות	הגלות	הגלות
ה	התגלה	<i>Not used.</i>	הגלה	<i>Not used.</i>
	התגלי			
	התגלו			
	התגלינה			
י	מתגלה	מגלה	מגלה	מגלה
	מתגלה	מגלה	מגלה	מגלה
	מתגלים	מגלים	מגלים	מגלים
	מתגלות	מגלות	מגלות	מגלות

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

F. גלויות they גלויים M.

גלויה she

VIII. Paradigm of Verbs in הָלַף after the Example of הָלַף he revealed.

Piayl.	Niphal.	Kal.		
הָלַף הָלַפְתָּה הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי	הָלַף הָלַפְתָּה הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי	הָלַף הָלַפְתָּה הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי הָלַפְתִּי	he she thou } M. } F. I they ye } M. } F. we.	<i>Preterite.</i>
אֶהְלֵף תִּהְלַף יִהְלַף תִּהְלַף נִהְלַף תִּהְלַף יִהְלַף תִּהְלַף	אֶהְלֵף תִּהְלַף יִהְלַף תִּהְלַף נִהְלַף תִּהְלַף יִהְלַף תִּהְלַף	אֶהְלֵף תִּהְלַף יִהְלַף תִּהְלַף נִהְלַף תִּהְלַף יִהְלַף תִּהְלַף	I thou } M. } F. he she we ye } M. } F. they } M. } F.	<i>Future.</i>
הָלֹף	הָלֹף	הָלֹף	<i>Infinitive.</i>	
הָלֵף הָלִי הָלוּ הָלִינָה	הָלֵף הָלִי הָלוּ הָלִינָה	הָלֵף הָלִי הָלוּ הָלִינָה	thou } M. } F. ye } M. } F.	<i>Imperative.</i>
מִהְלֵף מִהְלֵף מִהְלִים מִהְלֹת	מִהְלֵף מִהְלֵף מִהְלִים מִהְלֹת	מִהְלֵף מִהְלֵף מִהְלִים מִהְלֹת	ye } M. } F. they } M. } F.	<i>Pres. Participle</i>

הָלֹף he.

Past or Passive Participle.

Date	Particulars	Debit	Credit	Balance
1871	Jan 1			
1871	Jan 2			
1871	Jan 3			
1871	Jan 4			
1871	Jan 5			
1871	Jan 6			
1871	Jan 7			
1871	Jan 8			
1871	Jan 9			
1871	Jan 10			
1871	Jan 11			
1871	Jan 12			
1871	Jan 13			
1871	Jan 14			
1871	Jan 15			
1871	Jan 16			
1871	Jan 17			
1871	Jan 18			
1871	Jan 19			
1871	Jan 20			
1871	Jan 21			
1871	Jan 22			
1871	Jan 23			
1871	Jan 24			
1871	Jan 25			
1871	Jan 26			
1871	Jan 27			
1871	Jan 28			
1871	Jan 29			
1871	Jan 30			
1871	Jan 31			

Total of Debit = Total of Credit

IX. *Paradigm of the Substantive Verb הָיָה to be.*

## INDICATIVE MOOD.—PRETER TENSE.

Person.	SINGULAR.	Gender.
3	{ הָיָה he } was,	{ Mas.
	{ הָיְתָה she }	{ Fem.
2	{ הָיִיתָ } thou wast,	{ Mas.
	{ הָיִיתְּ }	{ Fem.
1	הָיִיתִי I was,	Com.
PLURAL.		
3	הָיוּ they were,	Com.
2	{ הָיִיתֶם } ye were,	{ Mas.
	{ הָיִיתְּנָם }	{ Fem.
1	הָיינִי we were,	Com

## FUTURE TENSE.

## SINGULAR.

1	אֶהְיֶה or אֶהֱיֶה I shall or will be,	Com.
2	תֵּהְיֶה or תֵּהֱיֶה thou shalt be,	
3	{ יֵהְיֶה or יֵהֱיֶה he } shall be,	{ Mas.
	{ תֵּהְיֶה or תֵּהֱיֶה she }	{ Fem.

## PLURAL.

1	נֶהְיֶה or נֶהֱיֶה we shall or will be,	Com.
2	{ תֵּהְיֶוּ } ye shall be,	{ Mas.
	{ תֵּהֱיֶינָה or תֵּהֱיֶינָן }	{ Fem.
3	{ יֵהְיֶוּ } they shall or will be,	{ Mas.
	{ תֵּהֱיֶינָה or תֵּהֱיֶינָן }	{ Fem.

## INFINITIVE.

הָיִי or הָיִיִתְּ *being to be*,

## IMPERATIVE MOOD.

## SINGULAR.

2	{ הָיִי } be thou,	{ Mas.
	{ הָיִי }	{ Fem.

## PLURAL.

2	{ הַיְּיָ } { הַיְּיָנָה }	be ye,	{ Mas. Fem.
---	-------------------------------	--------	----------------

## PRESENT PARTICIPLE.

## SINGULAR.

3	{ הוֹה } he { הוֹה } she	is,	{ Mas. Fem.
---	-----------------------------	-----	----------------

## PLURAL.

3	{ הוֹיִם } { הוֹוֹת }	they are,	{ Mas. Fem.
---	--------------------------	-----------	----------------



R. 60. Irregular Verbs are generally arranged under seven classes, (exhibited in the preceding Paradigms,) of which the third and fifth are called *defectives*, and the other *quiescents*, as

1, When פ (i. e. the first radical, see the note in Rule 51,) is an א, as אָכַל, he did eat.

2, When פ is a י, as יָשַׁב, he did sit.

3, When פ is a נ, as נִגַּשׁ, he drew near.

4, When ע (i. e. the second radical) is a ו, as קוּם, he did arise.

5, When ע is Geminatum, (i. e. the same as the third radical,) as סָבַב, he surrounded.

6, When ל (i. e. the third radical) is an א, as מָצָא, he found.

7, When ל is a ה, as גִּלָּה, he revealed.

The following Rules will greatly assist in learning the Irregular Verbs.

1. Quiescent פ"א, אָכַל.

61. The first radical א, is generally omitted to prevent two Alephs coming together, as אָכַל for אָאָכַל.

Exception. אָחַז, אָהַב, and אָסַף are sometimes formed like לָמַד.

2. Quiescent פ"י, יָשַׁב.

62. י, the first radical, is omitted after every one of the letters הַאֲמַנְתִּי,

אָכַל

The ' is also omitted in the Imperative of Kal, as שֶׁב; and in the Infinitive of Kal, but has a ת added, as שָׁבַת.

Excep. 1. יָרַע, יָרָה, יָכַח and יָסַר, change ' into ו in Hithpaail, as הִתְיָרַע.

Excep. 2. These four יָטַב, יָלַל, יָנַק, and יָמַן retain the ' , as הִיטִיב.

Excep. 3. The following Verbs in פֿ are more or less conjugated after the manner of נָגַשׁ, as יָצַג, יָנַח, יָצַע, and יָקַף, constantly; יָצַר, יָסַר, generally; יָגַע, יָחַם, יָקַץ, and יָשַׁר only once.

### 3. Defective פֿנָּ, נָּגַשׁ.

63. The נ radical is dropped in the Infinitive and Imperative of Kal; also after any of the הָאֶמְנָתִי letters, the נ is omitted and compensated by a Dagesh in the second radical, except in the future of Niph'al, in the whole of Piail, Paul, and Hithpaail.

64. When the second radical is a Guttural, the נ is not omitted; and those whose second radical is a ו, are conjugated after the example of קוּם.

65. The Verb נָתַן hath in the second per. Pret. נָתַתָּה and נָתַתָּה, in the infinitive נָתַתְּ, נָתַתְּ and נָתַתְּ, with the suffix תָּתִי, the imperative יָתֵן, יָתֵן, יָתֵן, future יָתֵן, יָתֵן, יָתֵן, plural נָתַתְּ, נָתַתְּ, inf. Niph'al הִנָּתַן, future Hoph'al יָתֵן.

### 4. Quiescent עוּ\*, קוּם.

66. The Wav is omitted or quiescent in most parts of the Verb, as will be seen by the Paradigms.

67. The grave Paradigms (i. e. those characterized by a Dagesh,) double the second radical, as קוּמָם, and in some Verbs both radicals are doubled, as כּוּל from כּוּל.

### 5. Defective ע Gemmatum, סָבַב.

68. The second radical is frequently omitted, and the omission compensated, either by a long vowel under the formatives

\* To this class, belong those Verbs whose second radical is ו.

הַאֲמֵנִה, or by a Dagesh in the first or second radical when an addition is made to the root; see the Paradigms.

69. The characteristic Dagesh is usually omitted, and instead of it, the first radical takes ו as סִבַּב for סִבֵּב.

6. Quiescent אֵל, מֵצָא.

70. After the Example of מֵצָא, all Verbs whose third radical is Aleph, are conjugated with the following exceptions.

Excep. 1. Sometimes Aleph is omitted, as יִצְתִי.

Excep. 2. The infinitives often end in אַת, as מְלֵאת.

Excep. 3. The third per. sing. fem. often terminates in ת instead of ה, as קָרְאַת for קָרְאָה.

Excep. 4. The Verb נִשָּׂא sometimes in the participle passive changes א into י, as נִשְׂוִי for נִשְׂוֵא.

7. Quiescent לֵיה, גְּלָה.

71. The ה is frequently changed into י or ת, as will be seen by the Paradigms.

Excep. The Verbs נָגַה, נָגְהָה, תָּמָה, are regular.

72. In some Verbs the first and second radicals are doubled in the grave Paradigms, as שִׁעֲשַׁע.

73. The infinitives end generally in וַת, as גְּלוֹת, some with ה, as גְּלָה, and others in ו, as גְּלוּ.

74. In the Imperative of Pail and Hithpail, both the radical ה and the characteristic Dagesh are often omitted. Also in the future, the ה and Dagesh are omitted when prefixed by ו conversivum, or the particle אֵל.

75. When a Verb has י, or נ, for the first radical, and ה for the last, it has a twofold irregularity; and is conjugated in the beginning like יִשָּׁב or נִנָּשׂ, and at the end like גְּלָה.



## CHAP. IX.

*Pronominal Affixes to the Verbs.*

R. 76. Affixes to Verbs are the parts of Pronouns joined to Verbs active only, to point out the Patient, i. e. the person or thing acted upon, as לְמַדְנִי, he learned or taught me; but in the Infinitive it may signify the Agent or Patient, as בִּקְרָאוּ, when he cries; לְשׁוֹמְרוֹ to keep *him*.

The following are the Affixes used to Verbs, and the next example will show the manner in which they are affixed.

						Patient.	Agent.	Gender.	Number.	Person.
נִי	נִי	נִי	נִי	נִי	י	me	I	C.	S.	} 1
			נו	נו	נו	us	we	C.	P.	
		כָּה	ךָ	ךָ	ךָ	thee	thou	M.	S.	} 2
				כִּי	ךָ	thee	thou	F.	S.	
					כֶּם	you	ye	M.	S.	
					כֶּן	you	ye	F.	P.	
ו	הוּ	הוּ	הוּ	נָהּ	ו	him	he	M.	S.	} 3
			נָהּ	הָ	הָ	her	she	F.	S.	
			ם	ם	ם	them	they	M.	P.	
			ן	ן	ן	them	they	F.	P.	



REVENUE

AMOUNT

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FEMININE.	MASCULINE.	FEMININE.	
<p>לְמִרְהָ her  לְמִרְזָן them  לְמִרְתָּהּ her  לְמִרְתָּן them  לְמִרְתָּהּ her  לְמִרְתָּן them  לְמִרְתֵּיהֶּן her  לְמִרְתֵּיהֶן them  לְמִרְתֵּיהֶן her  לְמִרְתֵּיהֶן them  לְמִרְתֵּיהֶן her  לְמִרְתֵּיהֶן them</p>	<p>לְמִרְזֵהוּ him  לְמִרְסֵמוֹ them  לְמִרְתֵּיהֶּוּ him  לְמִרְתֵּיהֶּם them  לְמִרְתֵּיהֶּוּ him  לְמִרְתֵּיהֶּם them  לְמִרְתֵּיהֶּוּ him  לְמִרְתֵּיהֶּם them  לְמִרְתֵּיהֶּוּ him  לְמִרְתֵּיהֶּם them</p>	<p>לְמִרְךָ thee  לְמִרְכָּן you  לְמִרְתְּךָ thee  לְמִרְתְּכָן you    לְמִרְתֵּיךָ thee  לְמִרְתֵּיכָן you  לְמִרְוֶךָ thee  לְמִרְוֶכָּן you    לְמִרְנוֹךָ thee  לְמִרְנוֹכָּן you</p>	
<p>יְלִמְדָהּ } her  יְלִמְדָהּ }  יְלִמְדֵנָהּ }  יְלִמְדוּן } them  תְּלַמְדֶיהָ her  תְּלַמְדֵיהֶן them  יְלִמְדוּהָ her  יְלִמְדוּן } them</p>	<p>יְלִמְדוּ } him  יְלִמְדוּהוּ }  יְלִמְדֵנוּ }  יְלִמְדֵסְדָם } them  תְּלַמְדֵיהֶוּ him  תְּלַמְדֵיהֶם them  יְלִמְדוּהוּ him  יְלִמְדוּם } them</p>	<p>יְלִמְרְךָ thee  יְלִמְרְכָן you    יְלִמְרוּךָ thee  יְלִמְרוּכָן you</p>	
<p>לְמִרְהֶרְהֶרְנָהּ her  לְמִרְזָן them  לְמִרְיָהּ her  לְמִרְיָן them  לְמִרְוֶהּ her  לְמִרְוֶן them</p>	<p>לְמִרְזֵהוּרְנֵוּ him  לְמִרְסָם them  לְמִרְיָהוּ him  לְמִרְיָם them  לְמִרְוֶהוּ him  לְמִרְוֶם them</p>		
<p>לְמִרְהֶרְהֶרְנָהּ her  לְמִרְזָן them</p>	<p>לְמִרְזֵהוּ him  לְמִרְסָם them</p>	<p>לְמִרְךָ thee  לְמִרְכָּן you</p>	<p>לְמִרְךָ thee  לְמִרְסָם them</p>

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למדך the למדכם you למדתי the למדתי you למדו the למדו you למדנו the למדנו you	למדני me למדנו us למדתי me למדתינו us למדני me למדתינו us למדני me למדתינו us למדני me למדתינו us למדנו the למדנו you	} } } } } } } } } } }	למד he taught למדה she taught למדת thou taughtest, m. למדת thou taughtest, f. למדת I taught למדו they taught למדתם ye taught, m. למדתינן ye taught, f. למדנו we taught	<i>Preter.</i>
למד } the למד } למדך you למדו the למדו you	למדני } me למדני } למדני } למדנו us תלמדני me תלמדנו us למדוני me למדוני us	} } } } } } }	ילמד he shall teach תלמד she shall teach תלמדי thou shalt teach, m. אלמד I shall teach נלמד we shall teach תלמדי thou shalt teach, f. ילמדו they shall teach, m. תלמדו ye shall teach, m. תלמדנה ye, m. f.	<i>Future.</i>
	למדני me למדנו us למדני me למדנו us למדוני me למדוני us	} } } }	למד teach thou, m. למדי teach thou, f. למדו teach ye, m. למדנה teach ye, f.	<i>Imperative.</i>
למדך the למדכם you	למדני me למדנו us	}	למד to teach	<i>Infm.</i>

An Example of Verbs with Affixes.



## CHAPTER X.

## מלות PARTICLES.

R. 77. Under the word particles is comprehended :

1. Adverbs, words joined to verbs or adjectives, explanatory of some circumstance or quality.

2. Prepositions, expressing the relations of nouns to verbs, with respect either to situation, time, or cause of motion or rest.

3. Conjunctions, joining words or sentences together.

4. Interjections, expressing a sudden emotion of the mind, whether of joy, grief, or passion.

*Note.* That the student may with greater facility refer to any of the particles, they are here mixed and arranged alphabetically.

אַבְל	Nevertheless, but, yet.	Conj.
אַהֵה	Woe! oh! ah! alas!	Int.
אוּ	Either.	Adv.
אוּי אוּיָה	Woe! to! fye! oh! ah! alas!	Int.
אוּלִי	Peradventure.	Adv.
אוּלָם	Verily, truly.	Adv.
אוּלָם	Nevertheless, notwithstanding.	Conj.
אִז אִזִּי	Then, at that time.	Adv.
אַח	Woe! oh! ah! alas!	Int.
אַחֹר	Back, behind.	Adv.
אַחֹרְנִית	Backward.	Adv.
אַחֲלִי אַחֲלִי	Oh that! I wish!	Int.
אַחַר אַחֲרֵי	After, after that.	Adv.
אַחַר אַחֲרֵי	After, behind.	Prep.
אַחֲרֵי־כֵן	After that, after that time.	Adv.
אַחַת	One.	Adv.
אַט	Slowly.	Adv.
אַי אֵיה	Where? at what place.	Adv.
אַי	Woe to! fye!	Int.
אַיך	How.	Adv.
אַיכָה	How, in what manner, also, as.	Adv.

איכה איך	How, in what manner, alas, as.	Adv.
אין אין	No, not.	Adv.
איפה	Where?	Adv.
אך	Only, at least, but, except.	Adv.
אך	But, but yet.	Conj.
אכן	Truly, verily.	Adv.
אל	Not.	Adv.
אל	To, for, against it, in behalf.	Prep.
אל-עבר	Beyond, over, against, on the other side.	Prep.
אלו	Perhaps.	Prep.
אלי	Towards, against, unto.	Prep.
אללי	Woe is me.	Int.
אם	If, whether, since.	Adv. Conj.
אם לא	If not, unless.	Adv. Conj.
אמן	So be it.	Int.
אמנם	Verily, truly.	Adv.
אמת	Truly, indeed, verily.	Adv.
אן אנה	Where.	Adv.
אנא	I pray, beseech, entreat.	Int.
אף	Also.	Conj.
אף-כי	Much more, much less.	Adv.
אצל	Near, beside.	Prep.
אשר	That, because, since.	Prep.
אתמול	Yesterday.	Adv.
בגלל	Because of, for the sake of.	Prep.
בדי	In, near by, by reason of.	Prep.
בי	I pray, beseech, intreat.	Int.
בין	Between.	Prep.
בית בית	Inside, within.	Adv.
בכה	As, in like manner.	Adv.
בכז	After such manner.	Adv.
בכז	Then, not, before, hereupon.	Adv.
בל	No, not.	Adv.
בלא	Without.	Prep.
בלי	Not, without.	Adv. Prep.
בלעדי	Excepting, beside, saving.	Adv. Prep.



בלתי	Not, besides, unless, excepting.	Adv.
בלתי	Without.	Prep.
בעבור	Because of, for the sake of.	Prep.
בעבור	Because, for that.	Conj.
גם	Also.	Conj.
גם כי	Although, even.	Conj.
הא	Here! behold!	Int.
האח	Ha! ha! oh!	Int.
האם	Whether, truly.	Adv.
הב, הבה	Come on! go to! well! prepare!	Int.
הה	Woe! ah! as!	Int.
הוי	Woe to! fye!	Int.
הוי הוי	Ho! hark ye!	Int.
היום	To day, this day, at this time.	Adv.
היך	How.	Adv.
הלאה	Beyond, on the further side.	Adv.
הלום	Hither.	Adv.
הן הנה	Lo, behold, observe.	Int.
הנה	Hither, here.	Adv.
הרבה	Much, many.	Adv.
ולא	Although.	Conj.
יחד יחדיו	Together, i. e. united together.	Adv.
כאשר	As soon as.	Adv.
כבר	Long ago, formerly.	Adv.
כה	So, even so, as.	Adv.
כי	Although, because for that.	Conj.
כי אם	But if.	Adv.
כי-אם	But.	Conj.
ככה	So, even so, as.	Adv.
כמו כמו-כן	As, in like manner.	Adv.
כן	So, thus.	Adv.
לא	No, not.	Adv.
לא-כן	Not so.	Conj.
לבד	Only, excepting.	Adv.
לו	Perhaps.	Adv.
לו	Perhaps, if.	Conj.

לו	Pray! beseech! intreat!	Int.
לוא	O that! I wish!	Int.
לולא	Not, unless, but, that.	Conj.
לכן	Therefore.	Conj.
למה	Why, wherefore.	Adv.
למען	Because of, for the sake of	Prep.
למען	Because, for that.	Conj.
לפני	Before.	Prep.
לפנים	Before, formerly.	Adv.
מאוד	Very much, greatly, earnestly.	Adv.
מאין	From whence.	Adv.
מבית	From inside.	Adv.
מבלי	Without me	Prep.
מדוע	Why, wherefore.	Adv.
מדי	Thenceforth, thereupon.	Prep.
מהר	Hastily, quickly, swiftly.	Adv.
מול	Against, over against.	Prep.
מחוע	From without.	Adv.
מחר	To-morrow.	Adv.
מי יתן	O that! I wish.	Adv.
מטה	Bottom, below.	Adv.
מלבד	Excepting, beside, saving.	Prep.
מלמטה	From below.	Adv.
מלמעלה	From above.	Adv.
מלעמית	Nigh by, near to, towards, over against.	Prep.
מלפנים	Heretofore, formerly.	Adv.
ממול	Against, over against.	Prep.
ממחרת	On the morrow.	Adv.
מן מני	From, out of, by, of.	Prep.
מעבר	On the side, over against.	Prep.
מעט	Less, a little.	Adv.
מעט מעט	By little and little, by degrees.	Adv.
מעל	Above.	Adv.
מפה	From hence, from here.	Adv.
מפני	Because of, for the sake of.	Prep.
מקדם	In time past, a good while ago, anciently.	Adv.

מִשָּׁם	From thence.	Adv.
מִתִּי	When.	Adv.
נָא	I pray! beseech! entreat!	Int.
נֶגֶד	Before, opposite.	Prep.
נֹכַח	Against, opposite.	Prep.
נֶצַח	Eternal, for ever.	Adv.
סָבִיב	Round about.	Prep.
עֵבֶר	Over, past, beside.	Prep.
עֵבְרִית	A Hebrew woman.	Adv.
עַד	Unto, up to, even to.	Prep.
עַד-אֵם	Until.	Adv.
עַד-אֵן	Till, when.	Adv.
עַד-הֵנָּה	Thus far, to this time.	Adv.
עַד-כִּי	Until that.	Adv.
עַד-כֵּן	Thus far, to this time	Prep.
עַד-מָה עַד-מָתִי	How long.	Adv.
עַדִּי	Unto, up to, even to.	Prep.
עוֹד	As yet, hitherto.	Adv.
עוֹלָם	Always, for a continuance, perpetually.	Adv.
עַל עֵלִי	Over head, above, upon, near.	Prep.
עַל-עֵבֶר	On the side, over against.	Prep.
עַל-כֵּן	Therefore.	Conj.
עִם עִמָּדִי	With, together, in conjunction with.	Prep.
עִמָּת	Nigh by, near to, towards, over against.	Prep.
עַתָּה	At present.	Adv.
עַקֵּב	Because, for that.	Conj.
פֹּה פֹּה	Here.	Adv.
פֶּן	Least.	Adv.
פְּנִים	Before, heretofore, formerly.	Adv.
פְּתֹאֵם	Suddenly, unlooked for, on a sudden.	Adv.
קָדָם	In time past, a good while ago.	Adv.
רַב	Much, many.	Adv.
רֵגַע	Momentary, in an instant, suddenly.	Adv.
רִיקָם	Emptily, foolishly.	Adv.
שׁוּא	Vainly, in vain.	Adv.
שְׁלִישִׁית	Third.	Adv.

שָׁלוֹם	The day before yesterday.	Adv.
שָׁמָּה	There, thither.	Adv.
שֵׁנִית	Second.	Adv.
תַּחַת	Under, underneath, instead of.	Adv.
תָּמוּל	Yesterday.	Adv.
תָּמִיד	Always, continually.	Adv.

R. 78. From the preceding particles, the following have pro-nominal Affixes.

## 1 אֵין not.

PER.	SING.	PLURAL.
1 Com.	אֵינְנִי not I.	אֵינָנוּ not us.
2 {	Mas. אֵינְךָ not thou.	אֵינְכֶם not ye.
	Fem. אֵינְךָ not thou.	אֵינְכֶן not ye.
3 {	Mas. אֵינּוּ not he.	אֵינֵם not them.
	Fem. אֵינָנָה not she.	אֵינָן not them.

## 2 כְּמוֹ like us.

1 Com.	כְּכֹנִי like me.	כְּמוֹנוּ like us.
2 {	Mas. כְּמוֹךָ like thee.	כְּמוֹכֶם like you.
	Fem. כְּמוֹךָ like thee.	כְּמוֹכֶן like you.
3 {	Mas. כְּמוֹהוּ like him.	כְּמוֹהֵם like her.
	Fem. כְּמוֹהָ like her.	כְּמוֹהֶן like them.

## 3 נִגְדֵּי before me.

1 Com.	נִגְדֵּי before me.	נִגְדֵּינוּ before us.
2 {	Mas. נִגְדֵּיךָ before thee.	נִגְדֵּיכֶם before you.
	Fem. נִגְדֵּיךָ before thee.	נִגְדֵּיכֶן before you.
3 {	Mas. נִגְדֵּיו before him.	נִגְדֵּיהֶם before them.
	Fem. נִגְדֵּיהָ before her.	נִגְדֵּיהֶן before them.

## 4 עִם with.

1 Com.	עִמִּי with me.	עִמָּנוּ with us.
2 {	Mas. עִמְךָ with thee.	עִמְכֶם with you.
	Fem. עִמְךָ with thee.	עִמְכֶן with you.
3 {	Mas. עִמּוֹ with him.	עִמָּם with them.
	Fem. עִמָּהּ with her.	עִמָּן with them.

CHAPTER XI.—*Servile Letters*

R. 79. The Hebrew letters are divided into Radicals and Serviles. The following eleven גרזחטטסעפצקר are always radicals; but those, usually called אֵיתֵן מִשֶׁה וְכֹלֵב may be radicals or serviles, but the letters אֵלֶבֶשׁ in the middle and end of a word are always radicals. The servile letters are used in the following manner.

R. 80. א is one of the heemantiv letters, and is used 1st. to form nouns from verbs, and which are called verbal or heemantiv nouns; 2nd. to form the first person singular Com. in the future tense.

R. 81. ב is used, 1st, as an inseparable preposition *in*, prefixed to nouns to denote the ablative case, as בְּאֶרֶץ in the earth; 2d, it is prefixed to the infinitive to form the Gerund, as בְּלִמּוֹד in learning.

R. 82. ה is one of the heemantivs, and is used 1st, in the formation of nouns; 2nd, as the definite article; 3rd, it is prefixed to the participle as a relative pronoun, as הַלּוֹמֵד he who is learning; 4th, to particles as an interrogative, as הֲלֵא is it not? 5th, It is suffixed to denote the feminine Gender; 6th, it is added to nouns and verbs as a paragogic letter; 7th, it is affixed to nouns in the dative instead of the prefix ל, as אֶרְצָה for לְאֶרֶץ; 8th, it is also added to nouns, with or without a maphrik; 9th, it is prefixed to verbs as a performant in the infinitive of Niph'al, and as a characteristic in Hiph'il, Hoph'al, and Hithpa'il; Lastly, it is suffixed to the preterite in the third person singular feminine.

R. 83. ו is used 1st, as an Heemantiv to form nouns; 2d, it is prefixed to nouns and verbs as a conjunction copulative, disjunctive adversative, casual or conversive; 3d, it is suffixed as an inseparable pronoun to nouns and to verbs.

R. 84. י is used 1st, as one of the Heemantivs; 2d, it is affixed to nouns as the first person common of the possessive pro-

noun singular and plural; 3d, it is used to form the ordinal numerals from the cardinals, as שְׁלֹשׁ three, from שְׁלִישִׁי the third; 4th, to form a national noun, as מִצְרַיִם an Egyptian; 5th, to denote the singular and plural regimen; 6th, it is used in the verb as a prefix to denote the third person masculine in the future, and suffixed to denote the second person feminine future and imperative; 7th, it is also used as a pronominal affix, as פָּקַדְנִי he visited me.

R. 85. כּ is prefixed, 1st, to nouns and pronouns to form a comparison, as כְּפָרְעוֹ כְּמֹנֶה, thou art like Pharaoh; 2d, to form the Gerund, as כְּלִמּוֹד when learning; 3d, it is suffixed to nouns and verbs to denote the second person singular and plural masculine and feminine.

R. 86. ל is prefixed 1st, to nouns to point out the cases; 2d, to the infinitive to form the Gerund.

R. 87. מ is one of the heemantiv letters to form nouns. It is prefixed to nouns: 1st, to denote the ablative case; 2d, to make the comparative. To verbs it is prefixed to denote the participle Pail, Pual, Hiphil, Hophal, and Hithpaail, and to the infinitive to form the Gerund. It is suffixed to nouns to form the plural masculine and the dual common, and also to form adverbs: as from אָמֵן is formed אֱמָנָם truly; and as the second and third person pronoun plural masculine. To pronouns to denote the second and third person plural masculine, and to verbs to denote the second person plural masculine preterite.

R. 88. נ is likewise used as an heemantiv letter. It is prefixed to verbs to denote the second and third person future plural, and also as the characteristic of Niphal. It is affixed to nouns to denote the second and third person pronoun plural feminine, to nouns and verbs before the pronominal ה affix to the first person plural. It is suffixed to verbs to denote the second person plural feminine preterite, the second person feminine imperative, the second and third person plural feminine future, also as a pronominal affix to the verb, as לְמַדְּנִי teach me. It is used to form the second and third person pronoun feminine.

R. 89. ׀ is prefixed instead of the pronoun אֲשֶׁר and signifies who, or which.

R. 90. ת is used as an heemantiv letter. When suffixed to nouns it denotes; 1st, the feminine gender; 2d, it makes the regimen feminine; 3d, it forms the feminine plural. To verbs it is prefixed in the future to denote the second person masculine and feminine singular and plural, and the third person singular and plural feminine, and as the characteristic of Hithpaal. And it is suffixed in the preterite to denote the second person singular and plural masculine and feminine.



## CHAPTER XII.

### *Rules for finding out the root of every word.*

R. 91. If after the rejection of the serviles, if there be any, there should remain four letters, which will rarely be the case, these are the radicals, as וַגְּלוּ מִדֶּבֶר and desolate.

R. 92. If three letters remain, they are the radicals; as אֶזְכְּרְךָ I will remember thee, א is the sign of the first person singular future, I will; the second כ is the pronominal affix second person singular feminine, thee; and the ׀ is a paragogic letter; the remaining letters זכר are the radicals.

R. 93. Should there be only two letters remaining:

1. If the first has a dagesh prefix, either a נ, as נִשׁ from the root נִשַׁשׁ; or a י, as יֵלֵךְ from the root יֵלֵךְ; and in one instance prefix a ל, as לֵקַח from לֵקַח.

2. If the second hath a dagesh, double the dageshed letter; as סִבּוּ from סִבּ; in some instances insert a נ between the two radicals, as חִנַּט from חִנַּט.

3. If neither of the letters has a dagesh, insert a ו, as קִמַּת from קוּם. If a ו precedes the two radicals, change it into י, as יֵרַע from הוֹרֵעַ; and if a ׀ succeed the two radicals add a ה, as הַגְּלִי from גְּלָה.

R. 94. If one radical letter only remains, prefix a נ or י and add a ה, as וַיֵּט from נָטָה; בְּתוֹרַת from יָרָה.

*Note.*—Some exceptions might be added to the above rules, but these, and all other difficulties respecting the roots, the student will be master of before he has examined many chapters in the Bible.



### CHAPTER XIII.—Changes of Letters and Points.

R. 95. The letters אָהוּי, and those of the same organ, &c. frequently change with each other.

To prevent the increase of syllables, when the word increases in letters, the long vowels are generally changed into short ones. The occasion on which words increase in letters are, Gender, Affixes, Numbers, or Regimen.

R. 96. Gender.

1. When the feminine gender is formed from the masculine, the (־) is generally changed into (ֿ), as גְּדוּלָה from גְּדוּל, except nouns of one syllable, as דָּגָה from דָּג.

2. When the last vowel is (ֿ) and not preceded by (־) it is changed into (ֿ), as עוֹרָה from עוֹר; but כָּבֵד makes כְּבֹדָה, and when the word increases with ת the (ֿ) is changed into (ֿ), as אַחֲרַת from אַחֵר.

3. When the vowels are two Segols, the first changes to (ֿ) or (ֿ) and the second to (ֿ), as כְּבֹשֶׁה from כְּבֹשׁ.

R. 97. Number.

1. In forming the plural, 1, the first vowel (־) (ֿ) or (ֿ) is changed into (ֿ), as דְּבָרִים from דְּבַר, סִפָּרִים from סִפֵּר, מְלָכִים from מֶלֶךְ; but to compensate for an omitted dagesh, the (־) remains, as חֲרָשִׁים from חָרֵשׁ.

2. If the first vowel be (ֿ) and followed by (ֿ) it is changed to (ֿ), as קְמָצִים from קָמֵץ; פְּעָלִים from פָּעַל; but if the first letter be a guttural, it has a (־), as חֲרָשִׁים from חָרֵשׁ.

3. If the first vowel be (ֿ) and followed by (ֿ), the (ֿ)



is changed to ( : ) and the ( · ) into ( τ ) or both are contracted into one ( ¨ ), as תִּישׁ from תִּישׁ; זֵיתִים from זֵית.

4. If the latter be ( ¨ ) and not preceded by ( τ ) it is changed into ( : ), as שׁוּמִים from שׁוּמִים.

5. If the latter vowel be ( ¨ ) and succeeded by a quiescent ה, the ה is dropt and the ( ¨ ) changed into ( · ), as יָפִים from יָפִה.

*Note.*—Feminine nouns do not often change their points, but when they do, it is generally according to the foregoing rules.

### R. 98. Regimen.

1. The first vowel both in masculine and feminine singular and plural, is changed to ( : ); and the other ( τ ), if not followed by a quiescent א, is changed into ( - ), as דְּבַר for דְּבַר.

2. In the plural masculine and feminine ( ¨ ) is changed to ( : ) and the preceding ( : ) to ( · ), as זְקָנִים for זְקָנִים; גְּדֵרוֹת for גְּדֵרוֹת.

3. If the last be ( ¨ ) and followed by ה quiescent, it is changed into ( ¨ ), as מְקַנָּה for מְקַנָּה; and in plural, if there be two ( ¨ ) the first is changed to ( - ) or ( · ) and the second to ( : ), as מְלָכִי for מְלָךְ; and if the word has ( ¨ ) and ( ¨ ), the ( ¨ ) is changed into ( · ), as סְפָרִי for סְפָר, except gutturals, which change the ( · ) into ( ¨ ) and the ( ¨ ) into ( : ), as עֵשְׂבִי for עֵשֶׁב.

4. Those words which have ( · ) and ( - ) contract both into ( ¨ ), as בַּיִת for בַּיִת.

5. Words of one syllable with ( τ ) seldom change, but when they do, it is to ( - ), as אַב for אַב. If the word be followed by makkaph, ( ו ) is changed to Kametz-chataph and ( ¨ ) to ( ¨ ), as כָּל־ for כָּל; בֵּן־ for בֵּן.

### R. 99. Affixes to Nouns.

1. Two ( τ ) change like דְּבַר. See Rule 40.

2. ( τ ) and ( ¨ ) change ( τ ) into ( : ), as זְקָנִים for זְקָנִים.

3. ( ¨ ) and ( τ ) generally change ( τ ) into ( ו ), as מוֹתִי from מוֹתִי.

4. Those pointed with ( ו ) or ( · ) and ( τ ), change the ( τ ) into ( : ), as כְּבוֹדִי from כְּבוֹד; נְזִירוֹ from נְזִיר.

5. (ֿ) and (ֿ) change the latter into (ֿ), as לִבְבִי from לִבָּב

6. Two (ֿ) or (ֿ) and (ֿ) change the first (ֿ) or (ֿ) in the singular into (ֿ), and the second into (ֿ), as נִסְכּוֹ from נִסְכָּךְ; but in the plural they are changed like two (ֿ). See רִבְרָב, Rule 40.

7. (ֿ) and (ֿ) change (ֿ) into (ֿ), as יוֹנְקִיו from יוֹנֵק.

8. (ֿ) and (ֿ) change (ֿ) to Kametz-chataph, and the (ֿ) to (ֿ), as חֲדָשִׁי from חֹדֶשׁ.

9. (ֿ) and (ֿ) contract both to one (ֿ), as בֵּיתִי from בַּיִת.



#### CHAPTER XIV.—Numerals.

R. 100. Numbers are expressed by distinct words as well as by letters, and are either Cardinals or Ordinals.

ORDINALS.			CARDINALS.		
<i>Fem.</i>	<i>Mas.</i>		<i>Fem.</i>	<i>Mas.</i>	
רֵאשׁוֹנָה	רֵאשׁוֹן	First.	אַחַת	אַחַד	One.
שְׁנִית	שְׁנִי	Second.	שְׁתַּיִם	שְׁנַיִם	Two.
שְׁלִישִׁית	שְׁלִישִׁי	Third.	שְׁלֹשׁ	שְׁלֹשָׁה	Three.
רְבִיעִית	רְבִיעִי	Fourth.	אַרְבַּע	אַרְבַּעַה	Four.
חֲמִישִׁית	חֲמִישִׁי	Fifth.	חֲמִשׁ	חֲמִשָּׁה	Five.
שִׁשִּׁית	שִׁשִּׁי	Sixth.	שֵׁשׁ	שֵׁשָׁה	Six.
שְׁבִיעִית	שְׁבִיעִי	Seventh.	שִׁבְעַ	שִׁבְעָה	Seven.
שְׁמִינִית	שְׁמִינִי	Eighth.	שְׁמֹנֶה	שְׁמֹנָה	Eight.
תְּשִׁיעִית	תְּשִׁיעִי	Ninth.	תִּשְׁעַ	תִּשְׁעָה	Nine.
עֲשִׂירִית	עֲשִׂירִי	Tenth.	עֲשָׂרָה	עֲשָׂרָה } עֲשָׂר }	Ten.

R. 101. From Ten upwards, there is no difference between the Ordinals and Cardinals.

שְׁמֹנִים וְשָׁמְנָה	Eighty-eight.	אַחַד עָשָׂר	} Eleven.
תִּשְׁעִים וְתִשְׁעַ	Ninety-nine.	אַחַת עָשָׂרָה	
מֵאָה	One hundred.	עֶשְׂתֵי עָשָׂרָה	} Twelve.
מֵאָתַיִם	Two hundred.	שְׁנַיִם עָשָׂרָה	
שְׁלֹשׁ מֵאוֹת	Three hundred.	שְׁלֹשׁ עָשָׂרָה	} Thirteen.
אַלְפָּה	One thousand.	עֶשְׂרִים וְשֵׁשִׁים	
אַלְפַיִם	Two thous.	שְׁלֹשִׁים וְשָׁלֹשׁ	} Twenty-two.
שְׁלֹשָׁת אֲלָפִים	Three thous.	אַרְבָּעִים וְאַרְבַּע	
רֶבֶב רְבֹוא	} Ten thous.	חֲמִשִּׁים וְחֲמִשׁ	} Forty-four.
רֶבְבָה		שִׁשִּׁים וְשֵׁשׁ	
רְבֹוֹתַיִם	Twenty thous.	שִׁבְעִים וְשִׁבְעַ	} Sixty-six.
שְׁלֹשִׁים אֲלָף	Thirty thous.		



## CHAPTER XV.

*Syntax, or the construction of words in sentences.*

R. 102. The article ה prefixed to a noun, is also prefixed to the adjective or pronoun belonging to the same noun, as הַבַּיִת הַזֶּה הָאֲחֵרוֹן.

R. 103. This article is omitted; 1, in those nouns which are prefixed by ב, כ, or ל, and the prefix takes its point, and the succeeding letter receives a dagesh forté, as בְּמַדְבָּר instead of בְּהַמְדְבָר.

2. In the noun regimen, and prefixed to the second noun, as שִׁפְתַּי הַיָּאֵר.

R. 104. When two nouns are used in apposition, i. e. to signify the same thing, they generally agree in gender, number, and case, except nouns of dignity, as בְּיַד דָּוִד עַבְדִּי by the hand of my servant David; לְאֲרִיִּיהֶם לְמֶלֶךְ.

R. 105. If the first noun be prefixed by a preposition or prefix, the second noun has the same, as לְעַבְדֶּךָ לְיַעֲקֹב.

R. 106. When two things are compared with each other, the

כ comparison is prefixed to the second as well as to the first noun, as **בְּעַמִּי בְּעַמְךָ**.

R. 107. Adjectives, pronouns, and participles are placed immediately after the noun, and generally agree with it in gender, number, and case. But nouns of the common gender have adjectives of both genders, as **רוּחַ גְּדוֹלָה וְחֹזֶק**; and a collective noun singular may have a plural adjective, as **עַם הַהוֹלְכִים** a people walking.

R. 108. A singular adjective joined to a substantive plural, often signifies distributively, as **יִשְׂרָאֵל מִשְׁפָּטֶיךָ** thy judgments (Heb. is) are right, i. e. every one of them.

R. 109. Numeral nouns, from 1 to 10 inclusive, are plural, though the adjective be singular, all the other numeral adjectives are plural and the substantive singular, as **חֲמִשׁ שָׁנִים** five years; **חֲמִשִּׁים שָׁנָה** fifty years.

R. 110. In numbers from 3 to 10 inclusive, a masculine noun takes a feminine numeral, and a feminine noun takes a masculine numeral, as **שְׁלוֹשׁ בָּנוֹת** three sons; **שְׁלֹשׁ בָּנִים** three daughters.

R. 111. An adjective belonging to a noun in regimen generally agrees with the second noun, and is not put in regimen, as **פְּקוּדֵי יְהוָה יִשְׂרָאֵל; וְצִפְחַת הַשָּׁמֶן לֹא חָסֵר**.

R. 112. The place of an adjective is sometimes supplied by a noun, prefixed by the preposition **ב**, **ל**, or **מ**, as **יֹזֵעַז בְּשָׂקַל** a wise counsellor; **מִזְמוֹר לְתוֹרָה** a Psalm of praise; **אַרְיֵה מִיַּעַר**, a lion from the forest, i. e. a wild lion.

R. 113. The inseparable pronoun is suffixed to the adjective instead of the noun, as **עִיר קְדוֹשֶׁךָ** thy holy city, instead of **עִירְךָ**.

R. 114. A verb agrees with the nominative case in gender, number, and person. But sometimes a masculine verb is joined with a noun feminine to express excellence and dignity, as **וְהָיָה הַנְּעָרָה**, and vice versa, to denote something base and mean, as **עֲשִׂיתָן תּוֹעֵבָה**.

R. 115. A plural verb to a singular nominative case, or vice versa, signifies distributively, as נִמְלְצוּ אִמְרֹתָיִךָ sweet are thy words, i. e. every one of thy words.

R. 116. The preter tense is often used to express the present, i. e. to be done at any time, as הֵלֵךְ walketh, Ps. i. 1; and for the future to denote certainty, as רְאוּ shall see, Is. ix. 1, 5; liii. 4, 6; Amos vii. 1, viii. 1. See Abarbanel on Jonah ii. 5.

R. 117. The future is often used to denote the past, as Gen. ii. 25; and to express the sense of the imperative, as Gen. i. 3.

Note.—A ו prefixed to a præterite changes the signification to the future, and is called ו conversivum, as ויאמר; and he shall or will say; but when preceded by a preter tense, it then retains its signification, and ו is conjunctive, as Gen. xxxvii. 3; “Israel אהב loved Joseph more than all his children; ועשה and he made him a coat of many colours.”

A ו prefixed to a future with Pathach and followed by Dagesh, is also called conversivum, and changes the signification to the past, as ויאמר, and he did say.

R. 118. An infinitive before a verb signifies certainty, as אכל תאכל thou mayest freely eat; but after a verb it signifies continuance, as וישפט שפוט and he will always be a judge

# ANALYSIS

ACCORDING

## TO THE PRECEDING RULES



*Note.*—The student will find it of considerable use to observe the *order* exemplified in the following Analysis.

First of all mention the part of speech.

If a *noun*, state its gender and number; (case is of little importance,) the root from whence it is derived, whether it be from a regular or irregular verb; what connection it hath with the verb, whether it be the nominative to it, or governed by it; describe the serviles, if any, whether prefix, affix, or insertion.

If a *verb*, mention its person, number, gender, tense, paradigm and root, whether regular or irregular.

No.	Text.	Root.	No.	Gen. chap. i. v. 1.
1	בְּרֵאשִׁית	ראש	1	<i>In the beginning</i> , noun fem. sing. R. ראש with pret. ב pref. in, and fem. ter. ית, abl. case.
2	בָּרָא	בָּרָא	2	<i>He created</i> , third pers. sing. mas. pret. kal; the Root itself, ל"א, to create, bring into being.
3	אֱלֹהִים	אֱלֹה	3	<i>God</i> , or gods, noun mas. pl. R. אֱלֹה. א"פ and ל"ה, he was sworn, abjured, reviled, cursed, bound himself or another by an oath with an imprecation annexed.
4	אֶתְּ	אֶתְּ	4	<i>A particle</i> , the sign of the acc. when preceded by an active verb, but the nom. when preceded by a passive or

No.	Text.	Root.	№.	Gen. chap. i. v. 1, 2.
				neut. R. <b>פָּאָ אַתָּה</b> , and <b>לִיָּה</b> , he or it came, or befel.
5	<b>שׁוּם הַשָּׁמַיִם</b>		5	<i>The heavens</i> , n. mas. pl. dual form, with the article <b>הַ</b> , R. <b>עָוֹ שׁוּם</b> , he put, set, placed, laid upon, gave, appointed, settled, ordained, imputed set in array, put on, attended.
6	<b>וְאֵת</b>	4	—	<i>And</i> , a part. See no. 4. with conj. <b>וְ</b> .
7	<b>אֶרֶץ הָאָרֶץ</b>		6	<i>The earth</i> , n. com. sing. R. <b>אֶרֶץ</b> , <b>פָּאָ</b> , not in use, with article <b>הַ</b> , ( <b>יָ</b> ) instead of ( <b>-</b> ), because of <b>אָ</b> .

## VERSE 2.

8	<b>וְהָאָרֶץ</b>	6	—	<i>And the earth</i> . See text 7; conj. <b>וְ</b> .
9	<b>הָיְתָה</b>		7	<i>Was</i> , third per. fem. sing. pret. kal; R. <b>הָיָה</b> , he was, became, fainted, sunk, was exhausted.
10	<b>תְּהוֹ</b>		8	<i>Empty</i> , or emptiness, adj. or n. R. <b>תְּהוֹה</b> , not in use.
11	<b>וְכָהוּ</b>		9	<i>Confused</i> , confusion, adj. or n. R. <b>כָּהוּהוּ</b> , not in use.
12	<b>וְחֹשֶׁךְ</b>		10	<i>And darkness</i> , n. mas. sing. R. <b>חֹשֶׁךְ</b> , he was dark. made dark; conj. <b>וְ</b> .
13	<b>עָלָה</b>		11	<i>Upon</i> , particle, R. <b>לָּהּ עָלָה</b> , he ascended, went up, arose, grew, made to go up, offered, lighted, kindled, sacrificed, exalted himself.
14	<b>פָּנָה</b>		12	<i>The face</i> , n. mas. pl. reg. R. <b>פָּנָה</b> , <b>לָּהּ</b> , he turned himself, turned away, turned hither and thither; looked towards, regarded, prepared.
15	<b>תְּהוֹם</b> { <b>תְּהוֹם</b> } { <b>הָמָה</b> }		13	<i>The abyss</i> , or deep, n. com. sing. R. <b>תְּהוֹם</b> or <b>הָמָה</b> , <b>לָּהּ</b> and <b>פָּהּ</b> , he raged, roared, made a great noise; moved, disturbed, agitated.
			12	

No.	Text.	Root.	No.	Gen. chap. i. v. 2, 3, 4.
16	וַיִּרְוַח	{ רִוַח } { רַח }	14	<i>And the Spirit,</i> n. com. sing. reg. R. רִוַח, ע"ו, he breathed, was refreshed, was large, or airy.
17	מִרְחַפֶּת	רַחַף	15	<i>Gently moving,</i> participle ben. pial, fem. sing. R. רַחַף, he trembled, moved gently, brooded.
18	הַמַּיִם	{ מַיִם } { יַם }	16	<i>The waters,</i> collective n. dual form, art. ה. R. not in use.

## VERSE 3.

19	וַיֹּאמֶר	אָמַר	17	<i>And he said,</i> third per. mas. sing. fut. kal. R. פ"א, אָמַר, he spoke, said, declared, related, commanded, appointed, thought, designed, resolved; ו conversive, changing the future to the past.
20	יְהִי	7	—	<i>Let there be,</i> or it shall be, third per. sing. com. fut. kal. R. הִיָּה. See R.7.
21	אֹר	אֹר	18	<i>Light,</i> n. mas. sing. R. פ"א, אֹר, and ע"ו, he shined.
22	וַיְהִי	7	—	<i>And it was,</i> text. 20, R. 7, ו conversive. Dagesh in ם omitted and compensated by metheg.

## VERSE 4.

23	וַיִּרְא	רָאָה	19	<i>And he saw,</i> third per. sing. mas. fut. kal. R. ל"ה, רָאָה, he saw, beheld, observed, considered, appeared, showed; it should be יִרְאָה, but the ה is dropped by reason of the accent, and the (·) changed into ( - ) to increase the sound before the gut. ר. ו is conversive.
24	בִּי	בָּהָה	20	<i>That,</i> particle, R. ל"ה, בָּהָה, he became dull, was dimsighted, fainted, repressed, curbed.



No.	Text.	Root.	No.	Gen. chap. i. v. 4, 5.
25	טוב	טוב	21	<i>Good</i> , adj. agreeing with אור. R. ע"ו טוב, he was good, goodly, beautiful, pleasant, did good.
26	ויבדל	בדל	22	<i>And he divided</i> , third per. sing. mas. fut. hiph. (·) instead of (·) on account of ו conv. R. בדל, he separated, divided, selected, made a distinction between.
27	בין	בון	23	<i>Between</i> , particle. R. ע"ו בון, he perceived, observed, weighed, considered, distinguished, judged, understood, taught, instructed.

## VERSE 5.

28	ויקרא	קרא	24	<i>And he called</i> , third per. sing. mas. fut. kal. R. לקרא, he called, invited, called together, invoked, called upon, cried, proclaimed, preached, read, met, befel.
29	לאור		18	— <i>To the light</i> . See text 21. R. 18. ל prep. to, (τ) instead of (·) excluding ה art. and being followed by א.
30	יום	יום	25	<i>Day</i> , n. mas. sing. R. יום, not in use.
31	ולחשך		10	— <i>And to the darkness</i> , n. See text 12, R. 10. ו conj. and ל prep. excluding ה art.
32	קרא		24	— <i>He called</i> , third per. sing. mas. pret. kal. See text 28, R. 24.
33	לילה	ליל	26	<i>Night</i> , n. mas. sing. R. ליל, not in use, with ה paragogic.
34	וערב	ערב	27	<i>Evening</i> , n. mas. sing. R. ערב, he mixed, was employed, traded, became surety, pawned, mortgaged, was sweet, pleasant, was darkened

No.	Text.	Root.	No.	Gen. chap. i. v. 5—8.
35	בָּקַר	בָּקַר	28	<i>Morning</i> , n. mas. sing. R. he sought, inquired.
36	אַחַר	יָחַר	29	<i>One</i> , first, numeral adj. sing. mas. R. יָחַר, he connected, united.

## VERSE 6.

37	רָקַע	רָקַע	30	<i>Firmament</i> , or expanse, n. mas. sing. R. רָקַע, he stretched out, spread abroad, beat out, crushed.
38	בְּתוֹךְ	תוֹךְ	31	<i>In the midst</i> , between, n. mas. sing. R. תוֹךְ, not in use, with prep. ב, in.
39	מִבְּדֵיל		22	— <i>A dividing</i> , or division, participial n. mas. sing. R. 22.

## VERSE 7.

40	עָשָׂה	עָשָׂה	32	<i>And he did make</i> , third per. sing. pret. kal. R. עָשָׂה, ל"ה, he made, did, prepared, executed, pressed, bruised. ו conversive.
41	אֲשֶׁר	אֲשֶׁר	33	<i>That</i> , which, pron. R. אֲשֶׁר, פ"א, he called, or rendered happy, walked, led, directed.
42	מִתַּחַת	נָחַת	34	<i>Under</i> , particle. R. נָחַת, פ"נ, he descended, led down, was cast down, he laid up.
43	כֵּן	כֹּון	35	<i>Thus</i> , so, particle, R. כֹּון, ע"ו, prepared, filled, disposed, directed, confirmed, appointed, settled, established.

## VERSE 8.

44	שָׁנָה	שָׁנָה	36	<i>Second</i> , num. adj. pl. mas. R. שָׁנָה, ה"ה, he changed, altered, repeated, did a second time.
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4. Text. Root. No. Gen. chap. i. v. 9—11.

## VERSE 9.

45. יָקוּוּ קוּה 37 *They shall, or let them be gathered together, third per. plur. mas. fut. niph. R. יָקוּה, ע"ו יָקוּה and ל"ה, he waited, hoped, gathered together.*
46. אֶל- 38 *To, particle, R. not in use.*
47. מְקוּם קוּם 39 *A place, n. sing. mas. R. ע"ו יָקוּם, he rose, stood, stirred up, raised up, set, established, confirmed, appointed, performed.*
48. וְתִרְאֶה 19 — *And shall be seen, third per. sing. fem. fut. niph. R. See 19.*
49. הַיְבֵשָׁה יִבֵּשׁ 40 *The dry (land,) adj. sing. fem. R. פ"י יִבֵּשׁ, he became dry, withered, made dry or dried up. אֶרְצָה is understood.*

## VERSE 10.

50. וּלְמִקְוֵה 37 — *And to the gathering, n. fem. sing. reg. R. 37. ו conj. and ל prep.*
51. יַמִּים 16 — *Seas, n. mas. plu. R. 16.*

## VERSE 11.

51. תִּרְשָׁא רִשָּׂא 41 *She shall bring forth, third per. fem. sing. fut. hiph. R. ל"א רִשָּׂא, he sprang up, sprouted.*
52. רִשָּׂא 41 — *Grass, n. sing. mas. R. 41.*
53. עֵשֶׂב יִשֵּׁב 42 *Herb, n. mas. sing. R. not in use.*
54. מִזְרִיעַ זָרַע 43 *Yielding seed, participle, hiph. R. זָרַע, he drew forth, sowed, planted; she conceived, brought forth seed.*
55. זָרַע 43 — *Seed, n. mas. sing. R. 43.*
56. עֵץ עָצָה 44 *A tree, n. m. sin. R. ל"ה עָצָה, he shut.*
57. פְּרִי פָרָה 45 *Fruit, n. mas. sing. R. ל"ה פָּרָה,*

No.	Text.	Root.	No.	Gen. chap. i. v. 11—16.
				he was fruitful, grew, brought forth fruit, made fruitful.
58	לְמִינוּ	כָּנָה	46	<i>His kind</i> , n. m. sing. R. ל"ה, כָּנָה, he numbered, computed, reconed, told, appointed, prepared; part or portion; ל pref. to, and pron. affix third per. sing. mas.
59	זְרַעוֹ		43	<i>His seed</i> , n. mas. sing. ם pron. affix third per. mas. sing.
60	בּוֹ			<i>In him</i> , compound of prep. ב in, and third per. pron. mas. sing.

## VERSE 12.

61	וְתוֹצֵא	יָצָא	47	<i>And (she) brought forth</i> , third per. sing. fut. hiph. R. יָצָא, ל"א and י"פ, he came out, went out, went forth, brought out, carried forth.
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## VERSE 13.

62	שְׁלִישִׁי	שָׁלַשׁ	48	<i>Third</i> , numeral adj. R. שָׁלַשׁ, he divided into parts.
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## VERSE 14.

63	לְהַבְדִּיל		22	— <i>To divide</i> , inf. hiph. R. 22.
64	לְאֹתָת	אוֹת	49	<i>For signs</i> , n. f. plu. R. not in use.
65	וּלְמוֹעֲדִים	יָעַד	50	<i>And for seasons</i> , n. mas. pl. R. יָעַד, פ"י, he appointed, decreed, fixed a time and place for meeting, assembled, met, betrothed.

## VERSE 16

66	הַגְּדֹלִים	גָּדַל	51	<i>Great</i> , adj. plu. mas. R. גָּדַל, he was great, grew, increased, became great, was enriched, nourished, brought up; highly esteemed, made
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No.	Text.	Root.	No.	Gen. chap. i. v. 16—20.
				great, exalted himself, became proud, triumphed.
67	לְמִשְׁלַת	מִשַּׁל	52	<i>To rule</i> , n. participle, fem. sing. reg. R. מִשַּׁל, he ruled, had dominion, spoke in parables, uttered a proverb, compared, became like.
68	הַקָּטָן	קָטַן	53	<i>The lesser</i> , adj. mas. sing. R. קָטַן, he was small, less than, he made small.
69	הַכּוֹכָבִים	כָּכַב	53	<i>The stars</i> , n. mas. plu. R. כָּכַב, he glittered, sparkled like a star.

## VERSE 17.

70	וַיִּתֵּן	נָתַן	55	<i>And he gave</i> , placed or appointed, third per. mas. sing. fut. kal. R. נָתַן, פָּנֵי נָתַן, he gave, bestowed, delivered, brought, put, committed, laid up, fastened, ascribed, charged, accused, uttered, restored, sent forth, suffered.
71	אֹתָם	4		<i>Them</i> , pron. third per. mas. plu. R. 4, or אֹת, not used.

## VERSE 19.

72	רָבִיעִי	רָבַע	56	<i>The fourth</i> , n. adj. R. רָבַע, he was squared, lay down with, caused to come together in bestial coition.
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## VERSE 20:

73	יִשְׂרָצוּ	שָׂרַץ	57	<i>They shall bring forth abundantly</i> , third per. fut. kal. R. שָׂרַץ, he crept, propagated abundantly.
74	שָׂרָץ	57	—	<i>Reptile</i> , n. mas. sing. R. 57.
75	נֶפֶשׁ	נֶפֶשׁ	58	<i>Animal</i> , soul, n. fem. sing. R. נֶפֶשׁ

No.	Text.	Root.	No.	Gen. chap. i. v. 20—22.
				נ <sup>פ</sup> , he breathed, rested, was re- freshed.
76	חיה	חיה	59	Living, adj. sing. fem. R. חיה <sup>ל</sup> , he lived, recovered health, revived, kept alive, restored life.
77	ועוף	עוף	60	And bird, n. fem. sing. R. עוף, he flew, fluttered, flew away, brandish- ed, shone forth.
78	יעופף		60	— Shall fly, third per. sing. fut. piall, R. 60.

## VERSE 21.

79	התנינים	תנן	61	The fish, n. mas. plu. R. not in use.
80	כלל	כלל	62	All, adj. R. כלל, he perfected.
81	הרמשות	רמש	63	That moveth, participle, fen. sing. kal, R. רמש, he crept.
82	כנף	כנף	64	That flieth, or that hath a wing, n. sing. mas. R. כנף, he fled away, re- moved to a distance.

## VERSE 22.

83	ויברך	ברך	65	And he blessed, third per. sing. mas. fut. piall, R. ברך, he blessed, sa- luted, bent his knees.
84	פרו		45	— Be fruitful, second per. plu. mas. imp. kal, R. 45.
85	ורבו	רבה	66	And multiply, second per. plu. mas. imp. kal, R. רבב, or rather רבה <sup>ר</sup> , ל <sup>ה</sup> , he multiplied, increased, grew up, nourished, brought up; was increased, multiplied; shot, darted, made great; ו conj.
86	ומלאו	מלא	67	And fill ye, second per. plu. mas. imp. kal, R. מלא <sup>ל</sup> , he was full, filled; he consecrated.

No.	Text.	Root.	No.	Gen. chap. i. v. 22—27.
87	יִרְבּ	66	—	<i>Shall multiply</i> , third per. sing. mas. fut. kal, R. 66.

## VERSE 23.

88	חֲמִישׁ חֲמִישׁ	68		<i>The fifth</i> , num. adj. R. חֲמִישׁ, he took the fifth, prepared, armed, arrayed.
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## VERSE 24.

89	בַּהֶמָּה	69		<i>Cattle</i> , n. fem. sing. R. בהם, not in use.
90	אָרֶם	70		<i>Man</i> , n. m. sing. R. אָרֶם, פ"א, he was red.
91	בְּצַלְמֵנוּ	71		<i>In our form</i> , n. mas. sing. R. צלם, not in use. ב prep. in, and נו pron. affix, first per. com. plu.
92	כְּדַמוֹתָנוּ	72		<i>Likness</i> , n. fem. sing. R. ל"ה, דָּמָה, he resembled, likened, thought, was silent, failed, ceased, cut off, destroyed; כ pref. similarity, נו pron. affix, first. com. plu.
93	וַיִּרְדּוּ	73		<i>And they shall rule</i> , third per. plu. com. fut. kal, R. ל"ה, רָדָה, he ruled, had dominion, held in subjection, took.
94	בְּדַגַּת	74		<i>In, or among the fish</i> , n. fem. sing. reg. R. דָּוַג, he fished.

## VERSE 27.

95	זָכַר	75		<i>A male</i> , n. mas. sing. R. זָכַר, he was vigorous, especially in a potent scent, burned, remembered, mentioned, celebrated.
96	וַיִּנְקְבָהּ	76		<i>A female</i> , n. fem. sing. R. פ"נ, נָקַב, he bored, pierced, thrust through,

No. Text. Root. No. Gen. chap. i. v. 27—29.

marked, named, appointed, stigmatized, blasphemed, cursed.

VERSE 28.

- 97 וּכְבַשׁהּ וּכְבַשׁ 77 *And subdue it, second per. plu. mas. imp. kal, R. כְּבַשׁ, he subdued, kept under, enslaved.*

VERSE 29.

- 98 הִנֵּה הֵן 78 *Behold, particle, R. הֵן, not used.*
- 99 לָכֶם 4 — *To you, second per. plu. mas. personal pron. R. 4.*
- 100 לְאֹכֶלָה אָכַל 79 *For food, n. fem. sing. R. אָכַל, פ"א, he ate, devoured, consumed, overturned, destroyed, fed, nourished.*
- 101 יֵרֶק יֵרֶק 80 *Green, adj. m. sing. R. יֵרֶק, פ"י, he spat, did spit, bore leaves, became green.*
- 102 מְאֹד מְאֹד 81 *Very, particle, R. not used.*
- 103 הַשֵּׁשִׁי שֵׁשׁ 82 *The sixth, num. adj. R. not used.*



## APPENDIX.



### CHAPTER I.—*Alphabet.*

*Note.*—That the present number and order of letters, in the Hebrew alphabet, are the same as those used during the reign of David and Solomon, is evident from several of the Psalms, especially the cxix. from Proverbs xxxi. 10, throughout, where the verses begin alphabetically, and also from the Lamentations of Jeremiah.

R. 119. The letters are used as numerals, and increase in units from א to י, in tens from כ to ק, and in hundreds from ר to ת. (See Alphabet, col. 5.)

R. 120. The numerals 11, 12, 21, 22, &c. are formed by placing the tens to the right and the units to the left; as א' 11, י' 12, כא 21, כב 22, לא 31, &c.

*Exception.*—The numerals 15, and 16, are not expressed by י' 10 and 5, and יו 10 and 6, this form being apart of the sacred name יהוה, but are combined thus טו 9 and 6, טז 9 and 7.

R. 121. The numerals from 500 and upwards are expressed in the following manner: תק or ך 500, תר or ם 600, תש or ן 700, תת or ף 800, תתק or ץ 900, תא 1000, ב 2000.

*Note.*—The Hebrews count their time from the creation of the world, and the present is with them the year 5583. (1823.) This is called פֶּרֶט גְּדוֹל, i. e. the great or full number. In general the Millenary number is omitted, as בְּשָׁנַת הַקֶּפ"ג, i. e. in the year 583, according to the smaller reckoning. The date of Hebrew books is placed at the bottom of the title page, where the student will observe a line in which certain letters are of a larger size; these must be counted, and their number united will give the date of the year when the

book was printed, as **א**ה **משיחך** לישע עמך לישע אה, the sum of these letters (**א** 1, **מ** 40, **ש** 300, **י** 10, **ח** 8, and **ך** 20,) shows that the book was printed in the year of the Jewish **Æra** 379, i. e. A. C. 1619

R. 122. Hebrew words are never divided so as to have one part of the word at the end of one line, and the other part at the beginning of the next. To fill up a line the following letters are, in print, made large, **א ה ל ס ת**; and in MS. these also are used, **ב ר ח כ ק ר**. Sometimes a letter at the end of a line is inverted.

R. 123. The letters are divided into five classes, according to the organs by which they are formed: as,

Gutturals, or Throat letters . . .	אֶהֱחַע
Labials, — Lips do. . . .	בּוֹמֵף
Palatals, — Palate do. . . .	גִּיבֵק
Linguals, — Tongue do. . . .	דַּטְלַנַת
Dentals, — Teeth do. . . .	זִסְצַרֶשׁ

R. 124. Letters formed by the same organ frequently change one for the other, as

**פְּדָה** for **פָּדַע**, **קוֹבַע** for **קוֹבַע**, **בָּזַר** for **פָּזַר**, **פְּרוֹר** for **פְּרוֹר**, **זְבַח** for **זָעַק**, **יִשְׁחַק** for **צָחַק**, **תָּעָה** for **טָעָה**, **פְּרָבַר** for **שׁוֹר** for **סוֹר**, **עֵלֶן** for **עֵלֶן** or **עֵלֶם**, **עֵלֶן** for **טֵבַח**.

R. 125. The letters **אֶהוּי**; observe,

1. In quick pronunciation, are

*Either quiescent* and their sound is not heard, as *generally*, **קִרְאִים** for **קִרְאִים**, **וַיֵּאָזַל** for **וַיֵּאָזַל**, **לֵאדָנִי** for **לֵאדָנִי**, **לֵאדָנִי** for **לֵאדָנִי**, **בּוֹדָאם** for **בּוֹדָאם**, **רֵאשִׁית** for **רֵאשִׁית**, **לֵיל** for **לֵיל**; more particularly,

**א** always at the end of a word and also in the middle, when without a vowel, as **מֵצֵאתָ בָּרָא**.

**ה** at the end of a word, as **רָאָה**, except it has a maphoik or vowel, as **פִּיהָ**, **תָּמָה**.

**ו** when it bears the cholem or shurick, except it. hatn a vowel. See R. 9.

י when preceded by ( ˘ ) or ( ˙ ), or the suffix יוּ, as בִּין פָּנָיו; עֲבָרֶיךָ.

*Note.*—When the אהוי letters are quiescent, they are generally preceded by the following vowels, as

א or ה by ( ˘ ) or ( ˙ ), ו by ו or וּ, and י by ( ˘ ) or ( ˙ ).

Or are frequently omitted and called, חסר or deficient, as

א in בָּנוּ for בְּאָנוּ, מִזֵּין for מִאֲזֵין, שְׂאִילָה for שְׂאִילָהּ, הַחֲטִיא for הַחֲטִיאָה.

ה in the middle, as נִי for נְהִי, לֶבֶת for לְהֶבֶת, צַר for צָהָר.

י in the middle, as גֹּוִים for גְּוִיִּים, אֲמִים for אִמִּים.

II. When a word or syllable is to be long, they are unnecessarily inserted, as א in צָוָאר, שְׂמָאל, וְקָאם, רָאמוֹת, תִּיעֲשֶׂה.

III. They are often exchanged for each other, as אֲשָׁכִים for תּוֹסִיפּוֹן, קְנִיתִי for הִשְׁכִּים, קְנֵהֲתִי for תּוֹסִיפּוֹן, תִּימִינוּ for הָיָה, וְקִיו for עִירוֹ, וְקָאוּ for עִירוֹ, רָפָה for הָוָה, רָפָהּ for הָוָה.

R. 122. The letters are divided into Radicals and Serviles. See R. 79.



## CHAPTER II.—Points.

R. 123. Chirik without a י in the last syllable, having an accent, or in the middle of a word, not followed by ( ˘ ) shewa or dagesh, is a long chirik, as נְפִילִים, דְּוֶד.

R. 124. The following words are some of those where long ( ˘ ) becomes ( ˙ ) chataph or short o, and the ( ˙ ) is Nach : as קְרִשִׁי, חֲנִנִי, חֲכֵמָה, גְּדָלוֹ, אֲכָלָם, אֲרָחוּ, אֲזָנוּ.

R. 125. The single Dagesh is omitted,—1. In the beginning of a word, when the preceding word ends with one of the Ehevi letters, without a pause or kingly accent. But if the preceding word be יְהוָה Je-ho-wah, or if the dageshed letter be suc-

ceeded by a similar letter, the dagesh remains, as יְהוָה בְּשָׁמַיִם  
 Ye-ho-wah Bash-sha-ma-yim, בְּנֵי דָדָן Be-nay Dai-dan.—2.  
 In the affixes כֶּם chem, and כֶּן chen; in the regimen or plural  
 form, as בְּרוֹתֵי Bir-choth, דְּרָכֵי Dar-chay; before the pa-  
 ragogic ה, as נְגִדָה Neg-dah; before the infinitive suffix, as  
 בְּמֹלְכוֹ Be-mol-cho, or before the termination וֹת ooth, as Mal-  
 chooth מְלָכוֹת.

R. 126. The Euphonic Dagesh is generally used in the be-  
 ginning of a word when preceded by Makkaph, as מֶזֶהָ, and is  
 pronounced thus: Maz-zeh. Also a tone-syllable with a  
 pause-accent, as חַדְלוּ chad-dail-loo for חָדְלוּ chad-loo.

R. 126. In some instances words of more than one syllable  
 also have their long vowel changed, through the influence of the  
 Makkaph, as מִדְּבַר־צִין mid-bar tzin, instead of מְדַבֵּר; בְּיַד־  
 מֹשֶׁה be-yad Mo-sheh, instead of בְּיַד.

*Note.*—A correct acquaintance with the accents is very de-  
 sirable, for they do not only assist in ascertaining the sense of  
 a sentence, but they even change the signification of a number  
 of words, particularly verbs, according to their being placed  
 either מְלַעֵיל or מְלַרֵעַ, as בָּאָה she comes, and the same  
 word thus accented בָּאָה signifies she came. זָכְרָה with a  
 מְתַגֵּן signifies she remembered, without a מְתַגֵּן it signifies, re-  
 member thou.

“The Jews,” (saith David Livi) “firmly believe that both  
 the points and accents were from *Moses*, but affixed to the let-  
 ters by *Ezra*, who being a ready scribe in the law of God,  
 was thoroughly acquainted with the true signification of every  
 accent, and which we, through the length of our captivity, and  
 the severe persecution we have undergone, together with the  
 loss and destruction of the writings of our eminent men, are  
 at present unable to comprehend. But, although we cannot  
 boast of thorough knowledge of every one of the accents, we  
 however, have yet some small knowledge remaining of the uti-  
 lity and signification of many of them. *Heb. Gram. p. 338.*

R. 127. The accents, when placed on the last syllable,

called מלרע, but when placed in the beginning or middle of a word, it is called מלעיל

R. 128. The accents are divided into kings, ministers, and servants, and are distinguished by their names and forms, as will be seen by the adjoining table.

Form and  
position.

KINGS.

⚡	אתנח	Ath-nach
⚡	גרש	Ge-resh
⚡	גרשים	Gair-sha-yim
⚡	זרקא	Sar-ka
⚡	זקף גדול	Sa-kaiph Ga-dol
⚡	זקף קטון	Sa-kaiph Ka-ton
⚡	טפחא	Tiph-cha
⚡	יתב	Ye-thiv
⚡	סלוק	Sil-look
⚡	סגולתא	Se-gol-ta
⚡	פזר	Pa-zair
⚡	פסיק	Pe-sik
⚡	לגרמיה	Le-gar-may
⚡	פשטא	Pash-ta
⚡	קרני פרה	Kar-nay Pa-ra
⚡	רביע	Re-vi-a
⚡	שלשלת	Shal-she-leth
⚡	תביר	Te-vir
⚡	תלישא גדולה	Te-li-sha Ge-do-lah.

MINISTERS.

⚡	דרגא	Dar-ga
⚡	ירחבן יומו	Ye-rech Ben-yo-mo
⚡	מונח	Moo-nach
⚡	מהפך	Mah-pach
⚡	מרבא	Mair-cha

אֲשֵׁרִי	קַדְמָא	Kad-ma
אֲשֵׁרִי	תְּלִישָׁא קִטְנָה	Te-li-sha Ke-tan-na

## SERVANTS.

אֲשֵׁרִי	מַרְכָּא כְּפֹלָה	Mair-cha Ke-phoo-lah
אֲשֵׁרִי	מֵתֶג	Me-theg

R. 129. Te-li-sha Ge-do-lah is always in the beginning of the word, but Te-li-sha Ke-tan-na is placed at the end of a word, as אֲשֵׁרִי Te-li-sha Ge-do-lah, אֲשֵׁרִי Te-li-sha Ke-tan-na.

R. 130. Le-gar-may is generally followed by Moo-nach and Re-vi-a, or Re-vi-a alone, as וַיֹּאמֶר | יְהוָה אֱלֹהִים, or וַיֹּאמֶר | וַיֵּבֶה | אִשִּׁית, by which it is distinguished from Pe-sik, which is always a pause, and is generally between a king and a minister, as אֶל-מֶלֶךְ-אֲשׁוּר | לְכִישָׁה | לְאֹמֶר | חֲטָאתִי.

R. 131. There must always be a syllable or Shewa na, or Dagesh between the accent and the metheg, as אֶל-מֶלֶךְ-אֲשׁוּר | לְכִישָׁה | לְאֹמֶר | חֲטָאתִי Ha-adam, אֶל-מֶלֶךְ A-che-loo.

R. 132. When two accents of the *same kind* are placed upon a word, the *first* of them marks the tone-syllable, as תֹּהוּ to-hoo; but when two of a *different* kind are placed on a word, the last accutes, as וּלְמוֹעֲדִים.

CHAPTER III.—*Reading.*

R. 133. Shewa Na and compound Shewa form a syllable without any other consonant, as וְאֵל We-al, מֶרְחַמַּי Me-ra-cha-maich.

CHAPTER IV.—*The Article.*

R. 134. When the letter which follows the ה article does not admit of a dagesh, the ( - ) is commonly changed into ( ך ),

as **הָעַיִן, הָרֹאשׁ, הָאִישׁ**; but if the letter be **ה** or **ח**, the (-) generally remains unchanged, as **הַחֹשֶׁךְ, הַהֶלֶךְ**, and when the guttural hath a (׃) the article *commonly* takes (״), as **הָעֵנָן, הַהַרִים**.

R. 135. The Dagesh is, *commonly*, omitted before a word beginning with **מ** or **י**, having a single (״), as **הַיָּאֵר, הַמַּבְסֵה**; but before the (׃) the article hath, in some instances, a (״), as **הַחֲרֻבוֹת**.

R. 136. To distinguish the article from the **ה** *interrogative*.—Observe :

1. The latter *commonly* hath a (״), as **הַטּוֹבָה** *whether* it be good.

2. Before gutturals it hath a (-); as **הָאֵלֶּךְ**, shall I go? but before guttural with (׃) it hath (״), as **הַחֲכָם**, *whether* he be wise? and before (״) it has (-), as **הַכּוֹזֵנָה**.

3. When it is succeeded by dagesh, the dagesh is in the prefix and not in the noun, as **הַלְּבִין**.



## CHAPTER V.—Nouns.

In nouns is chiefly to be noticed their formation, gender, number, case, government, or regimen.

R. 137. Nouns are generally formed from the third person singular of the preterite tense, first conjugation active :

1. By changing its vowel or vowels, as **דָּבַר**, a word, from **דָּבַר**, he spake; or **מֶלֶךְ**, a king, from **מָלַךְ**, he did reign; or,

2. By dropping a radical letter, as **חֵן**, grace, from **חָנַן**, he was gracious; or,

3. By adding one or more of the **הָאֵמֶנְתִּיו** letters, as **מַכְסֵה**, a covering, from **כָּסָה**, he did cover; or **מֶלֶה**, a word, from **נָתַן**, he gave; or **מִלַּל**, he spake; or **מַתָּנָה**, a gift, from **נָתַן**, he gave.

R. 138. With respect to Genders, observe :

1. Masculine, are generally the names of men, as **אַבְרָהָם**; of offices occupied by men, as **מֶלֶךְ**, a king; of idols, as **דְּגוֹן**; of angels, as **מִיכָאֵל**; of nations, as **מִצְרַיִם**; of rivers, as **פִּישׁוֹן**; of mountains, as **כַּרְמֶל**; and of months, as **נִיסָן**.

2. Feminine, are names of women, as **רַחֵל**; of cities, as **צִיּוֹן**; and of countries, as **בְּנֵעַן**.

CHAPTER VI.—*Adjectives.*

R. 139. The Superlative is also formed by prefixing the adjective, or by a genitive or suffix following the adjective, as וְדָוִד הוּא הַקָּטָן וְשְׁלֹשָׁה הַגְּדֹלִים, and David was the youngest, and the three eldest followed Saul. יְהוֹאָחָז קָטָן, Jehoahaz, the youngest of his sons. טוֹבָם כְּחֶדֶק בְּנָיו, the best of them is as brier.

*Example of Nouns and Adjectives, according to their variations in Number and Regimen.*

MASCULINE.					
Words undergoing the same variations as those in the opposite columns.	PLURAL.		SINGULAR.		Signification.
	Regimen.	Absolute.	Regimen.	Absolute.	
מִשְׁלַי יִשְׂרָאֵל צְבָא	דְּבָרִי	דְּבָרִים	דְּבַר	דְּבָר	a word
עֵשָׂן עֲנָן עֲנָף	חֲכָמִי	חֲכָמִים	חָכֵם	חָכֵם	a wise man
כָּבֵד יִשָּׁן	חֲרָשִׁי	חֲרָשִׁים	חָרֵשׁ	חָרֵשׁ	a smith
חָבֵל אֲבֵל שְׂמֵחַ	זְקֵנִי	זְקֵנִים	זָקֵן	זָקֵן	an old man
נְשִׂיא כְּלִיל נְדִיב	חֲפְצֵי	חֲפְצִים	חָפֵץ	חָפֵץ	desirous
פְּרִיץ סָרִיס שְׁלִישׁ	מִגְנִי	מִגְנִים	מָגֵן	מָגֵן	a shield
מִסְךְ מִסְךְ	שְׂכִירִי	שְׂכִירִים	שָׂכִיר	שָׂכִיר	a hireling
גְּדוֹל כְּבוֹד קָטוֹן	עָרִיצִי	עָרִיצִים	עָרִיץ	עָרִיץ	terrible
קָרוֹא בְּלוֹל קָרוֹעַ	מְעוֹזִי	מְעוֹזִים	מְעוֹז	מְעוֹז	a fortification
שְׁבוּעַ עֲמוּק	מְרוֹמִי	מְרוֹמִים	מְרוֹם	מְרוֹם	high
שְׂדֵה בְּלָה	יְלוּדִי	יְלוּדִים	יְלוּד	יְלוּד	born
תְּנוּךְ אֹן	חֲרוּצִי	חֲרוּצִים	חָרוּץ	חָרוּץ	diligent
תָּם עֵם יָם	יָפִי	יָפִים	יָפָה	יָפָה	beautiful
רַע קָר דָּם	מוֹתִי	מוֹתִים	מוֹת	מוֹת	death
חֲמַר	חָמִי	חָמִים	חָם	חָם	warm
יָרָא	צָרִי	צָרִים	צָר	צָר	an enemy
	צִלְעוֹת	צִלְעִים	צִלְעַ	צִלְעַ	a rib
	מְלֵאִי	מְלֵאִים	מְלֵא	מְלֵא	full
	שְׁעֵרֶת	not used.	שְׁעַר	שְׁעַר	a hair
	חֲרָשִׁי	חֲרָשִׁים	חָרֵשׁ	חָרֵשׁ	deaf
	מְסֻבִּים	מְסֻבִּים	not used.	מְסֻבִּים	round about



## MASCULINE.—Continued.

Words undergoing the same variations as those in the opposite columns.	PLURAL.		SINGULAR.		Signification.
	Regimen.	Absolute.	Regimen.	Absolute.	
נצח נצר סתר	ספרי	ספרים	ספר	ספר	a book
חלב חבל עשב	חפצי	חפצים	חפץ	חפץ	desire
זר גר עצי	עצי	עצים	עץ	עץ	a tree
אש חץ עזי	עזי	עזים	עז	עז	a goat
אפן כוכבי	כוכבי	כוכבים	כוכב	כוכב	a star
אפנה אויב שומרי	שומרי	שומרים	שומר	שומר	a keeper
כהני כהני	כהני	כהנים	כהן	כהן	a priest
חדשי חדשי	חדשי	חדשים	חדש	חדש	a month
אסף אהלי	אהלי	אהלים	אהל	אהל	a tent
בוס טובי	טובי	טובים	טוב	טוב	good
דור דור חק	עזי	עזים	עז	עז	strength
דוד טור צורי	צורי	צורים	צור	צור	a rock
סבל טבח גנבי	גנבי	גנבים	גנב	גנב	a thief
שגיא צדיק לפירי	לפירי	לפירים	לפיד	לפיד	a torch
שכול חנון אלופי	אלופי	אלופים	אלוף	אלוף	a prince
גחל שער נערי	נערי	נערים	נער	נער	a lad
ליל זית זיתי	זיתי	זיתים	זית	זית	an olive tree
גחלי גחלי	גחלי	גחלים	גחל	גחל	a coal
גקב רשף נסכי	נסכי	נסכים	נסך	נסך	a drink-offering.
דרך גפן מלכי	מלכי	מלכים	מלך	מלך	a king
אבן עבדי עבדי	עבדי	עבדים	עבד	עבד	a servant
פשעי זרעי זרעי	זרעי	זרעים	זרע	זרע	seed
כפר אכרי אכרי	אכרי	אכרים	אכר	אכר	a husbandman
אטר עור עקשי	עקשי	עקשים	עקש	עקש	perverse
פגול בכור למודי	למודי	למודים	למוד	למוד	learned
גדי כלי כלי	כלי	כלים	כלי	כלי	a vessel
		צבאים			
		צבאים	צבי	צבי	a roe
		צבאות			
		חלליים	חלי	חלי	a decease
		חללים			

## DUAL.

Words undergoing the same variations as those in the opposite columns.	DUAL.		SINGULAR.		Significa- tion.
	Regimen.	Absolute	Regimen.	Absolute.	
	שְׁתֵּי	שְׁתֵּים	שֵׁפֶת	שֵׁפֶה	a lip
	כַּנְפֵי	כַּנְפִים	כַּנֵּף	כַּנֵּף	a wing
	יְרֵכֵי	יְרֵכִים	יֵרֶךְ	יֵרֶךְ	a thigh
	יְדֵי	יְדִים	יָד	יָד	a hand
	שְׁנֵי	שְׁנַיִם	שֵׁן שֵׁן	שֵׁן	a tooth
	אָזְנֵי	אָזְנִים	אָזן	אָזן	an ear
	נַעֲלֵי	נַעֲלִים	נַעַל	נַעַל	a shoe
	לְנַעֲלוֹת	לְנַעֲלִים	נַעַל	נַעַל	a shoe
	עֵינֵי	עֵינַיִם	עַיִן	עַיִן	an eye
	אָפֵי	אָפִים	אָף	אָף	a nose
	רַגְלֵי	רַגְלִים	רַגַּל	רַגַּל	a foot
	דְּלֵתֵי	דְּלֵתִים	דְּלֵת	דְּלֵת	a door
	בְּרָכֵי	בְּרָכִים	בְּרֶךְ	בְּרֶךְ	a knee

## FEMININE.

בְּכָה	בְּכָה	יְפוֹת	יְפוֹת	יְפֹת	יְפֹה	beautiful
אֲרָבָה	אֲרָבָה	חֲכָמוֹת	חֲכָמוֹת	חֲכָמַת	חֲכָמָה	wisdom
עֲדָה	עֲדָה	עֲצוֹת	עֲצוֹת	עֲצַת	עֲצָה	counsel
מִשְׁכֵּית	מִשְׁכֵּית	שְׁנֵי	שְׁנֵי	not used.	שְׁנֵית	the second
יְבִשָּׁה	יְבִשָּׁה	בְּקִשׁוֹת	בְּקִשׁוֹת	בְּקִשְׁת	בְּקִשָּׁה	a request
בְּהָרָה	בְּהָרָה	מַמְלָכוֹת	מַמְלָכוֹת	מַמְלַכַת	מַמְלָכָה	a kingdom
גְּלוֹת	גְּלוֹת	מַלְכוּת	מַלְכוּת	מַלְכוּת	מַלְכוּת	a kingdom
שְׁלוֹה	שְׁלוֹה	שְׁלָמוֹת	שְׁלָמוֹת	שְׁלָמַת	שְׁלָמָה	a garment
		עַלְמוֹת	עַלְמוֹת	עַלְמַת	עַלְמָה	a virgin
		נַעֲרוֹת	נַעֲרוֹת	נַעֲרַת	נַעֲרָה	a damsel
אֲבָרָה	אֲבָרָה	חֲרָפוֹת	חֲרָפוֹת	חֲרָפַת	חֲרָפָה	reproach
מַחְשָׁבָה	מַחְשָׁבָה	מַמְשָׁלוֹת	מַמְשָׁלוֹת	מַמְשָׁלַת	מַמְשָׁלָה	dominion
גִּבְעָה	גִּבְעָה	שְׂמֵחוֹת	שְׂמֵחוֹת	שְׂמֵחַת	שְׂמֵחָה	joy
תַּפְאָרָה	תַּפְאָרָה	מִשְׁפָּחוֹת	מִשְׁפָּחוֹת	מִשְׁפָּחַת	מִשְׁפָּחָה	a family
צְדָקָה	צְדָקָה	בְּרָכוֹת	בְּרָכוֹת	בְּרַכַת	בְּרַכָּה	a blessing
אֲפְלָה	אֲפְלָה	בְּרָכוֹת	בְּרָכוֹת	בְּרַכַת	בְּרַכָּה	a pool
		בְּהֵמוֹת	בְּהֵמוֹת	בְּהֵמַת	בְּהֵמָה	cattle
		מְלָאכוֹת	מְלָאכוֹת	מְלָאכַת	מְלָאכָה	a work
חֲנִית	חֲנִית	שְׁחִיתוֹת	שְׁחִיתוֹת	שְׁחִית	שְׁחִית	a pit

R. 140. Some nouns are irregular, having the masculine termination in the singular, and the feminine, or both, in the plural, as **שם**, a name; **שמות**, names; **ענב**, a cloud; **עבים**, and **עבות**, clouds: others have the feminine termination in the singular, and the masculine in the plural, as **אשה**, a woman; **נשים**, women: and some have both the dual and plural terminations joined together, as **חומה**, a wall; **חומות**, walls.

*Examples of Irregular Nouns.*

Words undergoing the same variations as those in the opposite columns.	PLURAL-		SINGULAR.		Signification.
	Regimen.	Absolute.	Regimen.	Absolute.	
חם	אבות	אבות	אבי	אב	a father
	אחי	אחים	אחי	אח	a brother
	בני	בנים	בן	בן	a son
	בתי	בתים	בית	בית	a house
	ראשי	ראשים	ראש	ראש	a head
	ימי	ימים	יום	יום	a day
	אנשי	אנשים	אנוש	אנוש	a man
	גדי	גדים	גדי	גדי	a kid
	צי	צים	צי	צי	a ship
	שור חוה	שוקי	שוקים	שוק	שוק
פיות		פיים	פי	פה	a mouth
בהנות		בהנות	בהן	בהן	a thumb
			מי מימי	מים	water
			אם	אם	a mother
חמות	אחיות	אחיות	אחות	אחות	a sister
	בנות	בנות	בת	בת	a daughter
	אמהות	אמהות	אמת	אמה	a maidservant
	מנאות	מנות	מנת מנת	מנה	a portion
	מניות				
	נשי	נשים	אשת	אשה	a woman
	ערי	ערים	עיר	עיר	a city

CHAPTER VII.—*Pronouns*

R. 141. The dagesh in the second person singular and plural, is an assimilated נ; the original words being אַנְתָּהּ or אַנְתָּם, אַנְתָּ.

R. 142. מה before Mak-kaph is commonly shortened, and joined by dagesh Euphonic, with the following word, as מַה־לְךָ; and before gutturals with (׃), מה becomes מַ׃הּ.

*Examples of relative, demonstrative, and interrogative pronouns.*  
(See R. 38. II. III. & IV.)

וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע “And it shall come to pass, that the man *that* will not hearken.”

וְאֶשׁוּבָה אֶל־אֲחֵי אֲשֶׁר־בְּמִצְרַיִם “And I will return unto my brethren *that* are in Egypt.”

וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹר “And I will teach thee, *what* thou shalt say.”

אַתָּה וּבִנְךָ וּבִתְךָ עִבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ וְגֵרֶיךָ אֲשֶׁר בְּשַׁעְרֶיךָ “Thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger *that* is within thy gates.”

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחָמֵנוּ “And he called his name Noach, saying, *This* shall comfort us.”

אֵל נִוְלְדוּ לְהִרְפָּא “*These* were born unto the giants.”

הַגּוֹיִם הָאֵל “*Those* nations.”

שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל־הָאָרֶץ “*These* are the three sons of Noach, and of *them* was the whole earth overspread.”

אֵלֶּה תּוֹלְדֹת נֹחַ “*These* are the generations of Noach.”

לֹא־זֶה הַדֶּרֶךְ וְלֹא־זֶה הָעִיר “*This* is not the way, nor is *this* the city.”

זוֹ לַעֲגֹם בְּאֶרֶץ מִצְרַיִם “*This* shall be their derision in the land of Egypt.”

זאת חֲקַת הַפֶּסַח “Do *this*,” זאת חֲקַת הַפֶּסַח “*This* is the ordinance of the passover.”

זו מִן־הַדּוֹר “From *this* generation.”

עִם זֶה גְּאֻלְתָּ “*This* people whom thou hast redeemed.”

אֶל־הַסֵּלֶעַ הַזֶּה “Upon *this* rock.”

מִי־הָאִישׁ הַזֶּה “What man is *this*?”

בַּת־מִי אַתָּה “*Whose* daughter art thou?”

מִי אַתָּה “*Who* art thou.”

מִי אֵלֶּה לָּךְ “*Who* are those with thee?”

מָה הוּא לָּהּ “*What* is man?” מָה הוּא לָּהּ “*What* he was unto her.”

מָה־שְּׁמוֹ וּמָה־שֵׁם־בְּנוֹ “*What* is his name, and *what* is his son's name?”

מָה־לַּעֲשׂוֹת לָּךְ “*What* can be done for thee?”

מָה־הָיָה לוֹ “*What* is become of him?”



## CHAPTER VIII.—*Verbs.*

The author takes leave to state briefly the reason why he differs from the most eminent grammarians that have gone before him, who numerate *seven* distinct conjugations.

In the Latin language, all grammarians are agreed that there are *four* conjugations, and that every regular verb is declined or conjugated after the example of one of these conjugations; but in Hebrew all perfect verbs are conjugated after the *one* example of Pa-al. And though the verb varies in its signification seven times, yet it would be very improper to call these variations distinct conjugations. No one ever supposed that *amo* and *amor* are two different conjugations, why then should the active and the passive in Hebrew be styled so? Is it to be wondered at, therefore, that many a Hebrew student has been

discouraged by being told he had to learn *seven* conjugations, especially after he had experienced the great difficulty of making himself master of the four Latin conjugations. Would it not naturally suggest to him the idea, that he has to learn in each conjugation, an active and passive voice, which would make fourteen paradigms, and the Indicative and Subjunctive of each voice would double the number, and make it twenty-eight, whilst in reality there are but seven simple paradigms, and differing so little from each other, that if the first be once learned, the others will soon be known.

R. 144. When the first radical is ס, ש, or ש, the characteristic ת in Hithpa-ail changes place with the first radical, at הסתבל, for התסבל; השתמר, and not התשמר; השתבר for התשבר.—When the first radical is צ, the ת is changed into ט, and the ט changes place with the first radical, as התצדק for התצדק.—And when the first radical is ד, ט, or ת, the characteristic ת is omitted, and a Dagesh placed in the first radical, as אדמה for אדמה; הטהר for התטהר; התתמהו for התמהו.



### CHAPTER XIII.—Changes of Letters and Points.

R. 145. ו Conjunction, when followed by (·) changes its usual vowel (·) into ו, as ולכל; but if the succeeding (·) be under י, ה or ח, the (·) conjunction is then changed into (·) and sometimes to (·), as ויהי, ויהי, ויהי. If the ו conjunction be followed by ב, מ, or פ, it commonly changes (·) into ו, but if the letter hath the tone, it takes (·), as ונתו, ופרעה, ומלך, ובית; especially when it joins two synonymous words, as עני ורש afflicted and poor. Before a guttural letter with a compound (·) ו takes the corresponding short vowel, as ויעבר, ויהי.

R. 146. ׀ *Conversive* (see R. 117. Note) prefixed to the future, whose praeformative hath (׃) loses its Dagesh, as וַיִּקְטֹל; and before the formative prefix א the (׀) is lengthened, as וַאֲקַטֵּל.

R. 147. The prepositions בּ, כּ, לְ, before a compound (׃) assume the corresponding short vowel, as בַּחֲרוֹן; before the article they commonly remove it, and take its punctuation. (See R. 103.) Before a tone-syllable they take (׀), as לְגִישֵׁת.

R. 148. The preposition מִן frequently drops its ן, and is supplied by Dagesh in the next letter, as מִמֶּלֶךְ instead of מִן־מֶלֶךְ, if followed by guttural or ר, its (׃) is changed into (׀), as מִעֶפֶר, מִטֶּבֶר.



## CHAPTER XV.—*Syntax.*

R. 149. Two substantives in apposition are sometimes so joined together, that the latter supplies the place of an adjective, as אֲנָשִׁים מְעַט, men fewness; i. e. few men.

R. 150. A substantive is often repeated to signify, 1. the whole, with reference to each of the same kind, as אִישׁ אִישׁ, man man; i. e. every man. 2. Multitude and succession; as בְּאֵרוֹת בְּאֵרוֹת חֲמָר, pits, pits of clay; i. e. many and successive. 3. Distribution, as *he delivered to his servants*, עָדַר עָדַר, drove, drove; i. e. a drove to the care of each.

R. 151. The noun following the regimen is often used as an adjective, as בְּגָדֵי הַקֹּדֶשׁ, garments of holiness; i. e. holy garments; and sometimes the regimen noun is used as an adjective, as בָּרַב רַבְבֵי, with the multitude of my chariots; i. e. with many.

R. 152. A noun hath sometimes the same form as if in regimen, when a particle intervenes, as חֲכָמָה וְדַעַת, wisdom and knowledge; בּוֹ חוֹסֵי, trusting in him; מִבַּת בְּלָתִי, a stroke without cessation. 15

R. 153. Collective nouns in the singular number have plural words to agree with them, as הָעָם הַנִּמְצָעִים, the people that were to be found.

R. 154. The *pronoun* is sometimes redundant, as הָאִשָּׁה וְתָרְאָהוּ אֶת־הוּא נְתַנָּה־לִּי הַיָּלֵד, and she saw (him) the child. The pronoun affix with the particle ל is also sometimes redundant, as אָשׁוּבָה־לִּי, I will return.

R. 155. The particle לו before the preter or future, denotes an optative sense, as לוּ מָתְנוּ, O, that we had died!



# CONCLUSION.



## CHAPTER XVII.

The following chapter contains a complete list of *irregular verbs*. If the student will store his memory with eight words every day, he will surmount the greatest difficulty in the Hebrew language in the space of three months.

אכל after פ"א

אָבַד	to perish
אָזַל	to go away
אָזַר	to gird
אָחַז	to lay hold on
אָחַר	to delay
אָכַל	to eat
אָלַף	to teach
אָמַן	to believe
אָמַר	to say
אָנַשׁ	to be mortally diseased
אָסַף	to collect
אָצַל	to reserve
אָצַר	to treasure up
אָרַב	to lie in ambush

ישב after פ"י

יָבַל	to bring
יָבֵשׁ	to dry up, to wither
יָגַר	to shrink back for fear
יָחַד	to unite
יָחַל	pihel, to expect patiently
יָחַם	to conceive
יָטַב	to seem good
יָכַל	to be able

יָלַד	to beget, to bring forth
יָלַךְ	to go, walk, &c.
יָמַד	to enlarge
יָמַן	to turn to the right
יָנַק	to suck
יָסַד	to lay the foundation
יָסַף	to anoint
יָסַף	to add
יָסַר	to discipline, chastise
יָצַר	to form
יָקַד	to burn
יָקַץ	to awake
יָקַר	to be precious, esteemed
יָקַשׁ	to spread a snare
יָרַד	to descend
יָרַט	to turn aside
יָרַשׁ	to possess ( <i>something</i> ) in succession

יָשַׁב	to sit
יָשַׁט	to extend
יָשַׁם	to waste
יָשַׁן	to sleep
יָתַר	to abound, make plentiful

נגיש after פ"נ

נָבַט	to look with expectation
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נָבַל	to fade away	נָקַר	to bore a hole
נָדַר	to declare	נָקַשׁ	to lay snares, to ensnare
נָנָה	to shine, to be luminous	נָקַשׁ	chald. to dash
נָנַף	to smite	נָשַׁב	to breathe, blow, ( <i>as wind</i> )
נָנַר	to diffuse, pour out	נָשַׁג	to reach, to overtake
נָגַשׁ	to come near	נָשַׁךְ	to bite, to damage
נָגַשׁ	to oppress	נָשַׁל	to remove by force
נָדַב	to be liberal	נָשַׁף	to blow
נָדַף	to drive or hurry away	נָשַׁק	to kiss
נָדַר	to vow	נָשַׁק	to kindle
נָזַר	to boil	נָתַךְ	to be in a state of fusion
נָזַל	to distil, trickle, flow	נָתַס	} to demolish
נָזַר	to set apart, to be sequestered	נָתַץ	
נָטַל	to impose, lay on	נָתַק	to draw asunder
נָטַף	to distil in drops	נָתַר	to be moved loosely, to leap
נָטַר	to keep, to retain anger	נָתַר	chald. to flow
נָטַשׁ	to loose, stretch out, forsake	נָתַשׁ	to pluck up
נָכַר	pihel, to acknowledge, to estrange*	נָצַב	} to place steadily
נָסַג	to recede, go back	נָצַג	
נָסַךְ	to pour out ( <i>as a libation</i> )	נָצַק	to pour out
נָסַק	to climb up, to ascend	נָקַר	to surround, to go round
נָפַל	to fall		
נָפַץ	to dissipate, disperse		קוּם <i>after ע"ו</i> .
נָצַל	to take away, to deliver	בּוּב	to make hollow
נָצַר	to keep, preserve	בּוּז	to despise
נָקַב	to perforate, to mark, distinguish	בּוּךְ	to be entangled, perplexed
נָקַם	to avenge	בּוּן	to discern, to understand
נָקַף	to cut off	בּוּס	to trample upon
		בּוּשׁ	to be ashamed, abashed

\* This is one of those Roots which have opposite significations attached to them, as חָסַד בְּרַךְ קָדַשׁ.

- גזל to take off or away  
 גול to exult, leap for joy  
 גוף to clap or shut to  
 גור to sojourn  
 דג to fish  
 דק to crush  
 דם to be quiet, still, composed  
 דון to direct, rule, judge  
 דיץ to leap, spring, bound  
 דיר to inhabit, dwell  
 דיש to thresh  
 זוב to gush, to issue out  
 זוד to swell, be presumptuous  
 זול to be loose, vile  
 זון chald. to nourish  
 זור to squeeze, to be alienated  
 חוג to describe a sphere  
 חוד to propose a parable  
 חול to tremble, to be in labour with  
 חוס to spare, pity  
 חוש to hasten  
 טוב to be good  
 טול to cast, send forth  
 טוש to set loose, spread forth  
 כול to contain, comprehend  
 כון to make ready, to fit, establish  
 לז to turn aside, depart  
 לט to hide, involve, enwrap  
 לון to stay, abide, remain  
 לזיץ to scorn, scoff
- לוש to knead  
 מוג to dissolve, melt  
 מוט to slide, slip aside  
 מוך to decay, fall to decay, grow poor  
 מול to cut, to circumcise  
 מוק to be dissolved, to rot, to pine or waste away  
 מור to change, alter, exchange  
 מוש to decline, to remove  
 נוב to put forth, bud, germinate  
 נוד to move, be agitated  
 נוט to incline, bow  
 נום to slumber, doze  
 נוס to flee, wave  
 נוף to reach out, stretch forth  
 נוץ to shoot forth, or spring  
 סוג to recede, turn back  
 סוף to overspread, anoint  
 סוף to sweep away, consume, to finish, accomplish  
 סור to decline, turn aside  
 פוג to fail, intermit  
 פון to turn this way, and that  
 פויץ to disperse, to burst open  
 פוק to totter, stagger  
 פור to break, burst, rive  
 פוש to spread  
 צוד to hunt, to catch sideways  
 צום to be empty, to abstain from meat and drink, to fast

צוף	to overflow	חוב	chald. to return
צוק	to press, distress	חור	to go round, investigate
צור	to bind close, besiege, oppress	חיר	to split, to plough
קוט	to lothe, nauseate	ציץ	to flower, blossom
קום	to rise, stand up	צית	to burn
קון	to lament	קיר	to destroy
קום	to cut or pluck off	ריק	to evacuate, exhaust, draw forth, attenuate
קוץ	to fret, to be fretted	ריר	to excern, ooze with
קור	to cause to spring up, cast out	ע	<i>Geminatum.</i> after קבב.
קוש	to spread a snare	בדר	to be all alone
רוב	to strive	בזז	to spoil, plunder, strip
רוד	to subdue	בלל	to mix, confound, destroy
רום	to be lifted up, exalted	בקק	to make entirely empty or waste
רוף	to yield, give way	ברר	to clear, cleanse
רוץ	to run	בשש	to delay, to be tardy
רוש	to lack, be poor	גדר	chald. to assault, attack
שוב	to turn back	גדר	to cut oneself
שוב	to be or grow old	גזז	to take off, cut off
שוד	to smear over with lime	גלל	to roll
שוט	to run to and fro	גנן	to protect, defend
שוט	to decline, turn aside	גרר	to ruminate, to saw
שוק	to fence, hedge	גשש	to feel, grope for
שום	to place, constitute, dis- pose	דבב	to cause to murmur
שוף	to bruise, cover, over- whelm	דבה	chald. דך. to afflict
שוק	to desire earnestly, have eager appetite	דלל	to be entirely exhausted
שור	To regulate the voice in singing, to sing	דמם	to be silent, composed, to expect, wait for
שור	to direct, rule	דקק	to beat, to thresh
שוש	to be brisk, active, spright- ly, cheerful, to rejoice	זכך	to cleanse, purify
		זמם	to imagine, devise, think
		זקק	to strain off, purify by fusion
		חבב	to hide, to love

חָגַג	to dance round and round in circles, celebrate a feast	נָסַם	to erect, or display
חָרַד	to penetrate, be sharp, acute	סָבַב	to turn, encompass
חָלַל	to make a hole, to pierce or wound, vitiate, profane, begin	סָכַף	to cover, protect
חָמַם	to be or grow warm	סָלַל	to raise, or cast up on high
חָנַן	to be gracious	סָרַר	to be rebellious, refractory
חָפַף	to cover, shelter	פָּזַז	to be consolidated, strengthened
חָצַץ	to divide into shares, to dart	פָּלַל	to pronounce or execute judgment, intercede, mediate, pray
חָקַק	to mark, delineate, define, determine, or decree	פָּסַם	to diminish, fail
חָרַר	to burn, to be parched, dry	פָּתַר	to part or divide minutely
חָטַל	to cover, shelter	צָלַל	to shade, overshadow, tingle or sound, (as the ears,) quaver, dart into the deep
חָרַר	to cast forth, project	צָרַר	to bind up closely, besiege, distress, afflict exceedingly
חָלַל	to hold, contain, comprehend	קָבַב	to curse, execrate
חָסַם	to reckon, number, count	קָרַד	to bow down the head
כָּפַף	to bow, bend down	קָלַל	to be vile, to curse, blaspheme
כָּרַר	the same as חָגַג	קָנַן	to build a nest
לָקַק	to lick with the tongue	קָצַץ	to fret, lacerate, harass
מָרַד	to measure, lengthened out	קָרַר	to grow frigid, to congeal
מָטַט	to slide, be disabled	קָשַׁשׁ	to collect, pick up
מָכַף	to decay, be impoverished	רָבַב	to be many, to multiply, to shoot
מָלַל	to speak articulately, to talk	רָדַד	to subdue entirely
מָסַם	to melt, be dissolved	רָבַף	to be soft, tender, delicate
מָצַץ	to squeeze, wring		
מָקַק	to rot, pine, waste away		
מָרַר	to be very bitter		
מָשַׁשׁ	to feel, to search		

רָמַם to raise on high, exalt or extol	בָּרָא to create
רָנַן to exult, shout, sing	נָמַא to sup up, swallow
רָסַם to moisten, temper with moisture	דָּכַא to crush, tread down, humble, oppress
רָצַץ to dash, bruise by col- lision	רָשַׁא to sprout forth, germinate
רָקַק to spue, spue out	חָבַא to hide, conceal
רָשַׁשׁ to lack, be in want, be reduced to extreme poverty	חָטַא to deviate from, miss, sin, offend
שָׁגַג to err, transgress through mistake	טָמַא to pollute, defile
שָׁדַד to shatter to pieces, de- stroy	יָרַא to fear, to venerate, reve- rence
שָׁדַד to lime, smear over with lime	כָּלַא to separate, restrict, re- frain
שָׁבַךְ to assuage, subside	מָחַא to clap together ( <i>the</i> <i>hands</i> )
שָׁלַל to strip off, spoil	מָטַא chald. to reach unto
שָׁמַם to be desolate and waste, be amazed or asto- nished	מָלַא to be full, to complete
שָׁנַן to whet, sharpen	מָצַא to find, meet with, obtain, procure, to supply, suffice
שָׁסַם to tear in pieces, to pil- lage	מָרַא to raise or swell up
שָׁקַק to rush forward violently	נָבַא to prophecy
שָׁרַר to rule, hold dominion	סָבַא to drink hard, guzzle
שָׁזַז to cut, to shake off	סָלַא to be compared
שָׁלַל to overhang, be heaped up	פָּלַא to be extraordinary, wonderful
תָּמַם to perfect	צָבַא chald. to will, be desirous
מָצַא after ל"א.	צָבַא to assemble ( <i>in troops</i> )
בָּרַא to devise of himself alone	צָלַא chald. to pray, supplicate
בָּטַא to speak rashly, foolishly	צָמַא to thirst
בָּלַא chald. to wear out, con- sume	קָנַא to be hot, inflamed, burn with zeal, jealousy
	קָפַא to be congealed, con- densed
	קָרַא to call, meet, name, pro- nounce, announce

רָפָא to restore to a former state, to heal	חָלָה to be languid, faint, sick, afflicted, grieved, concerned
רָצָא to run	חָנָה to fix, pitch
שָׁנָא chald. to expatiate, increase	חָסָה to shelter, hope, trust
שִׁצִיא chald. to finish, complete	חָפָה to cover, veil
שָׂנָא to hate, dislike	חָצָה to part, divide
שָׂרָא chald. to dwell, remain	חָקָה to imprint, incide, engrave
	חָרָה to burn with anger, grief, or zeal
גָּלָה after ל"ה	חָשָׂה to be silent, inactive
בָּזָה to contemn, slight	חָתָה to keep fire active, lighted or in a smoke by the constant access of fresh air
בָּכָה to weep, bewail	טָחָה to impel, drive forward
בָּלָה to wear out, waste away	כָּבָה to extinguish, quench
בָּנָה to build	כָּלָה to finish, bring to nought
בָּרָה to feed, eat	כָּמָה to be hot with desire, to pant
גָּלָה to remove, carry away, discover, reveal	כָּנָה to surname
גָּרָה to excite, move, stir up	כָּסָה to cover, veil, conceal
דָּבָה to multiply	כָּפָה to curve, bend, appease
דָּדָה to step, march on slowly	כָּרָה to cut, dig, cut out
דָּחָה to drive, impel, push	כָּשָׂה to cover, be inclosed
דָּכָה to break in pieces, bruise	מָחָה to wipe clean, blot out
דָּלָה to draw, exhaust, exalt	מָנָה to distribute, compute, reckon up, appoint, assign, ordain
דָּמָה to make equable, or equal, to put on a level, compare	מָסָה to melt, dissolve
זָכָה to clear, clean, pure	מָצָה to squeeze, press, wring out
זָנָה to commit whoredom	מָרָה to resist, rebel, disobey
זָרָה to scatter, ventilate, winnow	מָשָׂה to draw out or forth, withdraw, remove
חָבָה to hide	
חָרָה to brighten, exhilarate	
חָזָה to fix, see, behold	
חָקָה to wait, expect	

נָרָה	to remove, reject, cast out <i>or</i> away	קָרָה	to meet, join, light upon, occur, befall, happen
נָחָה	to lead, guide, diffuse	קָשָׁה	to be stiff, rigid, stubborn, hard
נָלָה	to complete, consummate	רָבָה	to become many <i>or</i> great, increase, multiply, magnify
סָחָה	to sweep, remove, demolish	רָרָה	to subdue, bring under subjection
סָלָה	to strew, be valued, compared	רָוָה	to be wet, satiated
סָפָה	to scrape, sweep together <i>or</i> away	רָזָה	to diminish, waste, make lean
פָּרָה	to separate, deliver	רָמָה	to cast, throw, deceive
פָּכָה	to run out, be diffused	רָנָה	to sound
פָּלָה	to separate, distinguish, judge, intercede, mediate	רָפָה	to give way, assuage, dissolve, be feeble, remiss, idle
פָּנָה	to turn, advert, look to, provide, prepare	רָצָה	to be pleased with, accept
פָּצָה	to let loose, to open	שָׁבָה	to lead captive
פָּרָה	to bear <i>or</i> produce fruit	שָׁגָה	to wander, err, transgress
פָּשָׂה	to spread, diffuse	שָׁחָה	to incline, to bend, bow
פָּתָה	to draw aside, withdraw, persuade, entice, seduce	שָׁחָה	to swim
צָבָה	to swell, grow turgid	שָׁטָה	to decline, go aside
צָרָה	to lie in wait, to hunt	שָׁכָה	to be like, resemble, view, look
צָלָה	to roast, toast, bake	שָׁלָה	to be quiet, secure, happy
צָפָה	to overspread, survey, look around, contemplate, watch, wait for	שָׁנָה	to iterate, repeat, change
קָלָה	to roast, parch, fry	שָׁסָה	to rob, pillage
קָנָה	to hold, contain, possess, get, gain, acquire	שָׁפָה	to be eminent, exalted, to be broken, craggy
קָצָה	to make an extremity <i>or</i> end, to cut off, scrape	שָׁקָה	to irrigate, wet, moisten water, give drink to
		שָׁרָה	to loose



שָׂרָה to be strong  
 שָׂתָה to drink, swallow liquids  
 תָּקָה to hang, suspend  
 תָּנָה to hire, to wail

## CLASS 1.

## 1. ע"ה פ"א with פ"א.

אַהֲבָה to love  
 אָהַל to pitch a tent

## 2. ע"ו פ"א with פ"א.

אוּץ to urge, hasten  
 אוֹר to be light, to shine

## 3. ע"ה פ"א with ע"ה geminatum.

אַפְּף to face on all sides, surround, encompass  
 אָרַר to curse, curse greatly  
 אֲשִׁשׁ to behave like men, to be on fire, to be grieved

## 4. ל"ה פ"א with פ"א.

אַכָּה to be willing  
 אָוָה to desire, covet, lust after  
 אָלָה to curse, denounce a curse  
 אָנָה to occur, to happen  
 אָפָה to bake  
 אָרָה to gather, pluck off, crop  
 אָתָה to come

## 5. ח"ה פ"א with פ"א.

אַלָּה to be filthy, putrid

אַנַּח to sigh, groan  
 אָרַח to go in a track or high road

## CLASS 2.

## 1. ע"ה פ"א with פ"א.

יֵאֵב to desire earnestly  
 יֵאֵל to determine, consent, begin  
 יֵאֵשׁ to despair of  
 יֵאֵת to consent, agree

## 2. ע"ה פ"א with פ"א.

יֵהֵב chald. to give  
 יֵהֵר to judaize, became a Jew in religion.

## 3. ע"ה פ"א with ע"ה geminatum.

יֵבֵב to cry out aloud, exclaim  
 יֵדֵר to cast, cast forth, cast out  
 יֵלֵל to howl, to yell

## 4. ל"ה פ"א with פ"א.

יֵצֵא to come or go forth  
 יֵרֵא to fear, venerate, respect

## 5. ח"ה פ"א with פ"א.

יֵנָה to afflict, grieve, humble  
 יֵרָה to confess, praise, worship  
 יֵנָה to press, oppress, afflict

יָפָה to be fair, beautiful

יָרָה to direct, point forward,  
guide, teach, regulate,  
aim

יִשְׁיֶשֶׁה verb imp. substant. is,  
are, was, were

6. ל"ת with פ"י.

יָכַת to pound, beat

יָצַת to burn or be burned

7. ע"ע with פ"י.

יָעַד to appoint, constitute

יָעַז to be strong

יָעַט to cover; chald. to coun-  
sel, advise

יָעַל to profit, benefit

יָעַף to dissolve, melt, dissi-  
pate, be tired, spent

יָעַץ to advise, give counsel

8. ל"ח with פ"י.

יָכַח to prove, argue, reprove

יָנַח to place, settle, permit,  
give leave

יָפַח to breathe or blow

9. ל"ע with פ"י.

יָנַע to labour, be weary with  
labour

יָרַע to perceive, know, take  
notice of

יָפַע to shine, shine forth

יָצַע to spread out, as a bed

יָקַע to strain, distend, hang  
up

יָרַע to displease, hurt

יָשַׁע to keep, save

### CLASS 3.

1. פ"נ with ע Gemmatum.

נָדַד to be in motion, unsettled  
condition

נָצַץ to shoot out, to sparkle

2. ל"א with פ"נ.

נָשָׂא to bear, take up, suffice,  
contain, lay on, carry,  
bring, obtain, bear  
sin, forbear, forgive

נָשָׂא to elate, puff up, deceive

3. ל"ה with פ"נ.

נָזַה to leap, spurt out,  
sprinkle

נָטָה to stretch, stretch out or  
forth, tend, verge, de-  
cline, incline

נָכָה to smite

נָסָה to attempt, prove, tempt

נָצָה to shoot, rush or flee  
away

נָקָה to clear, be clear, inno-  
cent

נָשָׂה to be remiss, to forget,  
lend

4. ל"ת with פ"נ. 3.

נָחַת to descend, come down

נָשַׁת to fail, perish  
נָתַן to give, to permit

5. Defective פ with ל"ח or ע"ל.

לָקַח to procure, bring, take,  
marry

לָתַע to grind to pieces

נָגַח to push or butt with the  
horns

נָרַח to thrust, impel

נָסַח to pull away

נָפַח to breathe, blow

נָתַח Pihel. to cut in pieces

6. ל"ע with פ"נ.

נָבַע to gush, spring, bubble  
out or up

נָנַע to touch

נָטַע to plant, fix, unfix

נָסַע to remove

נָקַע to be strained, disjointed

CLASS 4.

1. ע"ו after פ"ו or י.

הוֹךְ chald. to go, come

הוּם to tumultuate

הֵיז to be ready, prompt, pre-  
sent oneself

2. ע"ו with פ"ע.

עוּב to be thick, gross

עוּג to bake upon the coals

עוּד to bear witness, testify

עוּז to hasten, remove with  
haste

עִיט to rush impetuously upon,  
or fly upon

עוּף to vibrate, to flutter, fly,  
fly away

עוּץ to consult

עוּק to confine, contract, com-  
press, squeeze

עוּר to raise, lift up oneself,  
rouse oneself, stir up

עוּשׁ to come together, to as-  
semble

3. ל"ח or ע"ו.

גוּחַ to break, burst or thrust  
forth

רוּחַ to drive, impel, push

טוּחַ to overlay, cover over  
the surface

נוּחַ to rest or settle after mo-  
tion, to give rest

פוּחַ to expand, spread out,  
dilate

רִיחַ to inspire in smelling,  
snuff, snift, breathe in

שוּחַ to incline, bow, stoop

שוּחַ to meditate, reflect deep-  
ly, complain

4. ל"ע with ע"ו.

זוּעַ to move, stir, shake,  
tremble

לוּעַ to lick up, absorb, swal-  
low down

נוּעַ to move, stagger

רוּעַ to be evil, wicked

רִיעַ to break, to shout

שׁוּעַ to cry aloud, shout

5. ל"ת with ע"ו.

מוֹת to die

שׁוֹת to set, place, settle, dispose, constitute, appoint, put.

CLASS 5.

1. פ"ה with ע Geminatum.

הִלֵּל to exalt, irradiate, shine, to be mad

הִמַּם to rout, crush, defeat, confound

הִתַּת to consult or meditate mischief

2. פ"ע with ע Geminatum.

עָרַר to preserve, or continue still, uphold

עָזַז to be strong, vigorous, to prevail

עָלַל to ascend repeatedly, glean, do, perform, effect

עָלַל chald. to enter, go or come in

עָמַם to hide, conceal, obscure

עָסַס to tread down, trample under feet

עָשַׁשׁ to consume, decay, waste away

3. ע Geminatum with ח"ל.

חָחַח to be plucked away or separated

חָחַח to be white, clear, pale

שָׁחַח to bow, to prostrate oneself

4. ע Geminatum with ל"ת.

חָתַת to be broken

כָּתַת to pound into small pieces

CLASS 6.

1. ל"א with ע"ו.

בּוֹא to come, go, set, as the sun

טוֹא to sweep, sweep repeatedly

נוֹא to fail, disannul, break, discourage

קוֹא to vomit, spue out

CLASS 7.

1. ל"ה with פ"ה.

הִגָּה to meditate, utter

הִרָּה to send, thrust or dart forth

הִוָּה to be, subsist, continue

הִזָּה to be sleepy, drowsy

הִיָּה to be, exist, remain, continue

הִמָּה to tumultuate, be turbulent

הִסָּה to hush into silence, to be silent

הִרָּה to protuberate, be pregnant

2. פ"ה with ע"ו.

עָבָה to be thick, gross, dense, compact

עָרָה to put on, to adorn	כָּהָה to restrain, repress, shrink, contract
עָטָה to throw, wrap, put a covering upon, overspread	לָהָה to be insane, to rage
עָלָה to ascend, mount upwards	מָהָה to delay, dally
עָנָה to act upon, affect, answer, force, afflict	נָהָה to lament, bewail
עָצָה to fix or shut	קָהָה to be blunt, set on edge
עָרָה to bare, make bare, uncover, strip, make naked, empty, pour out	רָהָה to be irresolute, wavering through fear
עָשָׂה to do, make, perform	
3. ל"ה with ע"א.	5. ל"ה with ע"ו.
נָאָה to increase, rise, swell, to be exalted, proud	דָּהָה to be languid, feel great pain
דָּאָה to fly	חָהָה to declare, discover, show
כָּאָה to bruise, break, beat, beat down	חִיָּה to live
לָאָה to be weary, tired, to faint	טָהָה to spin
נָאָה to be beautiful	כָּהָה to burn, scorch, to be burned
רָאָה to see, understand, perceive	לָהָה to join, add, associate, to borrow
שָׂאָה to be confounded, confused, destroyed, desolate	נָהָה to dwell, reside
תָּאָה to limit, bound, restrain, prescribe to	צָהָה to command, order, ordain
4. ל"ה with ע"א.	קָהָה to stretch, to expect earnestly
נָהָה to repair, restore to a former state, heal entirely	שָׂהָה to make equal, plain, level, smooth
	תָּהָה to mark, make a mark
	תָּהָה chald. to tremble, be terrified
	6. ל"ה with ע"ע.
	בָּעָה to gush out, bubble out
	נָעָה to low or bellow
	טָעָה to err, deviate from a way

פָּעָה to swell with blowing,  
to cry out

צָעָה to spread, stretch out,  
strew, throw down

רָעָה to feed, tend, teach

שָׁעָה to look, regard, delight  
respect

תָּעָה to err, wander, go astray  
err greatly

## CLASS 8.

1. פ"ע with ל"ת.

עָבַת to twine, entwine, com-  
plicate

עִשָּׂת to shine, look glossy

2. ע"ע with ל"ת.

בָּעַת to disturb, affright

# בראשית



## CAPUT I. א

- א בראשית ברא אלהים את השמים ואת הארץ :  
2 והארץ היתה תהו ובהו וחשך על־פני תהום  
3 ורוח אלהים מרחפת על־פני המים : ויאמר אלהים  
4 יהי־אור ויהי־אור : וירא אלהים את־האור כי־טוב  
ה ויבדל אלהים בין האור ובין החשך : ויקרא  
אלהים ׀ לאור יום ולחשך קרא לילה ויהי־ערב  
ויהי־בקר יום אחר : פ  
6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל  
7 בין מים למים : ויעש אלהים את־הרקיע ויבדל בין  
המים אשר מתחת לרקיע ובין המים אשר מעל  
8 לרקיע ויהי־בן : ויקרא אלהים לרקיע שמים ויהי־  
ערב ויהי־בקר יום־שני : פ  
9 ויאמר אלהים יקוו המים מתחת השמים אל־  
מקום אחד ותראה היבשה ויהי־בן : ויקרא אלהים ׀  
ליבשה ארץ ולמקנה המים קרא ימים וירא אלהים  
11 כי־טוב : ויאמר אלהים תדשא הארץ דשא עשב  
מזריע זרע עץ פרי עשה פרי למינו אשר זרעו־בו  
12 על־הארץ ויהי־בן : ותוצא הארץ דשא עשב מזריע  
זרע למינהו ועץ עשה־פרי אשר זרעו־בו למינהו  
13 וירא אלהים כי־טוב : ויהי־ערב ויהי־בקר יום  
שלישי : פ 17

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל 14  
 בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיִו לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים  
 וּשְׁנָיִם : וַהֲיִו לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-טו  
 הָאָרֶץ וַיְהִי-כֵן : וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת 16  
 הַגְּדֹלִים אֶת-הַמְּאֹר הַגָּדֹל לְמַמְשַׁלֵּת הַיּוֹם וְאֶת-  
 הַמְּאֹר הַקָּטָן לְמַמְשַׁלֵּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים :  
 וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ : 17  
 וּלְמִשַׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ 18  
 וַיֵּרָא אֱלֹהִים כִּי-טוֹב : וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם 19  
 רְבִיעִי : פ

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף כ  
 יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקִיעַ הַשָּׁמַיִם : וַיִּבְרָא 21  
 אֱלֹהִים אֶת-הַתַּנִּינִים הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ הַחַיָּה  
 הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל-עוֹף  
 כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב : וַיְבָרֶךְ אֹתָם אֱלֹהִים 22  
 לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיַּמִּים וְהָעוֹף  
 יִרְבַּ בָּאָרֶץ : וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי : פ 23  
 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ 24  
 בַּהֶמָּה וּרְמֵשׂ וְחַי-תְּוֹאֲרֵץ לְמִינָהּ וַיְהִי-כֵן : וַיַּעַשׂ כֹּה  
 אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ  
 וְאֵת כָּל-רְמֵשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-  
 טוֹב : וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ 26  
 וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-  
 הָאָרֶץ וּבְכָל-הַרְמֵשׂ הַרְמֵשׂ עַל-הָאָרֶץ : וַיִּבְרָא 27  
 אֱלֹהִים וְאֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ  
 זָכָר וּנְקֵבָה בָּרָא אֹתָם : וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר 28  
 לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִשְׁתֶּה



וַיִּרְאוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּה הָרִמָּשָׁת׃  
 29 עַל-הָאָרֶץ : וַיֹּאמֶר אֱלֹהִים הִנֵּה נִתְּתִי לָכֶם אֶת-  
 כָּל-עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-  
 הָעֵץ אֲשֶׁר-כִּבּוֹ פְּרִי-עֵץ זֶרַע זֶרַע לָכֶם יְהִי־הִיא לְאֹכְלָה׃  
 ל וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רֹמֵשׁ  
 עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֵשֶׂב  
 31 לְאֹכְלָה וַיְהִי-כֵן : וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה  
 וַהֲנִיחָ טוֹב מְאֹד וַיְהִי-עֶרְב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי : פ

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2 א וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם : וַיִּבְלֵ אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם  
 3 הַשְּׁבִיעִי מְכָל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה : וַיְבָרַךְ אֱלֹהִים  
 אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל-  
 מְלֹאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת : פ  
 4 אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם  
 הָעֲשׂוֹת יְהוָה אֱלֹהִים אָרֶץ וּשְׁמַיִם : וְכָל שְׂחִית  
 הַשָּׂדֶה טֶרֶם יְהִי בָאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טֶרֶם  
 יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם  
 6 אֵין לַעֲבֹד אֶת-הָאֲדָמָה : וְאֵד יַעֲלֶה מִן-הָאָרֶץ  
 7 וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה : וַיִּצֹר יְהוָה אֱלֹהִים  
 אֶת-הָאָדָם עֹפֶר מִן-הָאֲדָמָה וַיִּפַּח בְּאָפָיו נִשְׁמַת  
 8 חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה : וַיִּטֵּעַ יְהוָה אֱלֹהִים  
 גֶּזֶן בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצַר :  
 9 וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נְחֹמֶד  
 לְמִרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיַּיִם בְּתוֹךְ הַגֶּזֶן  
 וְעֵץ הַדַּעַת טוֹב וְרַע : וַנְּהַר יֵצֵא מֵעֵדֶן לְהִשְׁקוֹת

11 אֶת־הַגֶּן וּמִשֶּׁם יִפְרָד וְהָיָה לְאַרְבַּעַת רְאשִׁים : שֵׁם 11  
 הָאֶחָד פִּישׁוֹן הוּא הַסּוּכָב אֵת כָּל־אֶרֶץ הַחַוִּילָה  
 12 אֲשֶׁר־שָׁם הַזֶּהָב : וְהַב הָאֶרֶץ הַהִוא טוֹב שָׁם 12  
 הַבָּדֶלֶח וְאֶבֶן הַשֹּׁהַם : וְשֵׁם־הַנְּהָר הַשֵּׁנִי גִיחוֹן הוּא 13  
 הַסּוּכָב אֵת כָּל־אֶרֶץ כּוּשׁ : וְשֵׁם־הַנְּהָר הַשְּׁלִישִׁי 14  
 חֲדָקֵל הוּא קְדַמֵּת אֲשׁוּר וְהַנְּהָר הַרְבִּיעִי הוּא  
 פָּרָת : וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֶן־טוֹ  
 15 עֵדֵן לְעִבְרָה וּלְשִׁמְרָה : וַיִּצְוֵהוּ אֱלֹהִים עַל־ 16  
 הָאָדָם לֵאמֹר מְכַל עֵץ־הַגֶּן אֲכַל תֹּאכַל : וּמֵעֵץ 17  
 הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכַלְךָ  
 18 מִמֶּנּוּ מוֹת תָּמוּת : וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִתּוֹב 18  
 הַיּוֹת הָאָדָם לְבָדוֹ אַעֲשֶׂה־לוֹ עֵזֶר כְּנִגְדּוֹ : וַיִּצֹר 19  
 יְהוָה אֱלֹהִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־  
 עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מֵהַיִּקְרָא־לוֹ  
 וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נִפְשׁ חַיָּה הוּא שָׁמוֹ :  
 וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם כ  
 וְלְכָל חַיַּת הַשָּׂדֶה וּלְאִתּוֹב עֵזֶר כְּנִגְדּוֹ :  
 21 וַיִּפֹּל יְהוָה אֱלֹהִים וַתִּרְדְּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח 21  
 אֶחָת מִצִּלְעֹתָיו וַיִּסְגֶּר בֶּשֶׂר תַּחְתָּנָה : וַיִּבֶן יְהוָה 22  
 אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
 וַיִּבְרָא אֶל־הָאָדָם : וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם 23  
 מֵעֵצָמִי וּבֶשֶׂר מִבֶּשְׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ  
 24 לָקַחְתִּיזֹאת : עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ  
 וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׂר אֶחָד : וַיְהִיו שְׁנֵיהֶם  
 עֶרְוִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשִׁישׁוּ :

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וְהַנְּחֹשׁ הָיָה עָרוֹם מְכַל חַיַּת הַשָּׂדֶה אֲשֶׁר עֹשֶׂה א

1 יהוה אלהים ויאמר אל-האשה אף כי-אמר אלהים  
 2 לא תאכלו מכל עץ הגן : ותאמר האשה אל-הנחש  
 3 מפרי עץ-הגן נאכל : ומפרי העץ אשר בתוך-הגן  
 אמר אלהים לא תאכלו ממנו ולא תגעו בו פן-  
 4 תמתו : ויאמר הנחש אל-האשה לא-מות תמתו :  
 ה כי ידע אלהים כי ביום אכלכם ממנו ונפקחו  
 6 עיניכם והייתם כאלהים ידעי טוב ורע : ותרא  
 האשה כי טוב העץ למאכל וכי תאוה-הוא לעינים  
 ונחמד העץ להשגיל ותקח מפריו ותאכל ותתן  
 7 גם-לאישה עמה ויאכל : ותפקחה עיני שניהם  
 וידעו כי עירום הם ויתפרו עלה תאנה ויעשו  
 8 להם חגרת : וישמעו את-קול יהוה אלהים  
 מתהלך בגן לרוח היום ויתחבא האדם ואשתו  
 9 מפני יהוה אלהים בתוך עץ הגן : ויקרא יהוה  
 י אלהים אל-האדם ויאמר לו איכה : ויאמר את-  
 קלך שמעתי בגן ואירא כי-עירם אנכי ואחבא :  
 11 ויאמר מי הגיד לך כי עירם אתה המן-העץ אשר  
 12 צויתיה לבלתי אכל-ממנו אכלת : ויאמר האדם  
 האשה אשר נתתה עמדי הוא נתנה-לי מן-העץ  
 13 ואכל : ויאמר יהוה אלהים לאשה מה-נאת עשית  
 14 ותאמר האשה הנחש השיאני ואכל : ויאמר יהוה  
 אלהים אל-הנחש כי עשית זאת ארור אתה  
 מכל-הבהמה ומכל חית השדה על-גחונך תלך  
 15 וועפר תאכל כל-ימי חייך : ואיכה ו אשית בינך  
 ובין האשה ובין זרעה ובין זרעה הוא ישופך ראש  
 16 ואתה תשופנו עקב : ס אל-האשה  
 אומר הרבה ארבה ועצבונך והרנך בעצב תלדי

בגים ואל-אישך תשוקתך והוא ימשל-בך :  
 ם ולאדם אמר כי שמעת לקול אשתך 17  
 ותאכל מן-העץ אשר צויתך לאמר לא תאכל  
 ממנו ארוכה האדמה בעבורך בעצבון תאכלנה  
 כל ימי חייך : וקוץ ודרדר תצמיח לך ואכלת 18  
 את-עשב השרה : בזעת אפך תאכל לחם עד 19  
 שובך אל-האדמה כי ממנה לקחת כי-עפר אתה  
 ואל-עפר תשוב : ויקרא האדם שם אשתו חוה כ  
 כי הוא היתה אם כל-חי : ויעש יהוה אלהים 21  
 לאדם ולאשתו כתנות עור וילבשם : פ  
 ויאמר יהוה אלהים הן האדם היתה 22  
 כאחד ממנו לדעת טוב ורע ועתה ופני-שלח ידו  
 ולקח גם מעץ החיים ואכל וחי לעלם : וישלחו 23  
 יהוה אלהים מן-עדרן לעבר את-האדמה אשר  
 לקח משם : ויגרש את-האדם וישכן מקדם לגן- 24  
 עדן את-הכרבים ואת להט החרב המתהפכת  
 לשמר את-דרך עץ החיים : ם

והאדם ירע את-חנה אשתו ותהר ותלד א  
 את-קין ותאמר קניתי איש את-יהוה : ותסף 2  
 ללדת את-אחיו את-הבל ויהי-הבל רעה צאן  
 וקין היתה עבד אדמה : ויהי מקץ ימים ויבא קין 3  
 מפרי האדמה מנחה ליהוה : והבל הביא גם-הוא 4  
 מבכרות צאנו ומחלבהן וישע יהוה אל-הבל  
 ואל-מנחתו : ואל-קין ואל-מנחתו לא שערה ויחר ה

6 לְקַיִן מֵאָדָם וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר יְהוָה אֶל-קַיִן לְמָה  
 7 חָרָה לָךְ וּלְמָה נִפְּלוּ פָּנֶיךָ: הֲלוֹא אִסְתִּיטֵּיב שָׂאתָ  
 וְאִם לֹא תִּטֵּיב לִפְתַּח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקְתּוּ  
 8 וְאַתָּה תִּמְשַׁל-בּוֹ: וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי  
 בְּהִיּוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:  
 9 וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא  
 י יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי: וַיֹּאמֶר מַה עָשִׂיתָ קוֹל  
 11 דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאָדָמָה: וְעַתָּה  
 אָרוּר אַתָּה מִן-הָאָדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ  
 12 לְקַחַת אֶת-דַּמֵּי אָחִיךָ מִיָּדֶךָ: כִּי תֵעָבֵד אֶת-הָאָדָמָה  
 13 לְאִתְּחָסֵף תִּתְּכַחֵה לָךְ נֹעַ וְנָדָה תִּהְיֶה בָאָרֶץ: וַיֹּאמֶר  
 14 קַיִן אֶל-יְהוָה גְּדוֹל עֲוֹנִי מִנְּשׂוֹא: הֵן גִּרַשְׁתָּ אֹתִי  
 הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי נֹעַ  
 16 וְנָדָה בָאָרֶץ וְהָיָה כָל-מֹצְאֵי יַהַרְגֵנִי: וַיֹּאמֶר לוֹ יְהוָה  
 לָכֵן כָּל-הֹרֵג קַיִן שִׁבְעָתַיִם יִקָּם וַיִּשֶׂם יְהוָה לְקַיִן  
 16 אֹת לְבִלְתִּי הַכּוֹת-אֹתוֹ כָּל-מֹצְאוֹ: וַיֵּצֵא קַיִן מִלְּפָנָיו  
 17 יְהוָה וַיֵּשֶׁב בְּאֶרֶץ-נֹדֶד קַדְמַת-עֵרֶן: וַיֵּבֶע קַיִן  
 אֶת-אִשְׁתּוֹ וַתֵּהָרֵ וַתֵּלֶד אֶת-חֲנוּךְ וַיְהִי בְנָה עֵיר  
 18 וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ: וַיִּוָּלֵד לְחֲנוּךְ  
 אֶת-עֵירָד וְעֵירָד יָלַד אֶת-מְחוּיָאֵל וּמְחוּיָאֵל יָלַד  
 19 אֶת-מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת-לָמֶךְ: וַיִּקַּח-לוֹ  
 לְמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלְהָ:  
 כ וַתֵּלֶד עֵדָה אֶת-יִבְל הוּא הָיָה אֲבִי יֵשֶׁב אֱהֵל  
 21 וּמְקַנָּה: וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אֲבִי כָל-תַּפְּשֵׁ  
 22 כְּנֹד וְעוֹנֵב: וְצִלְהָ גַם-הוּא יָלְדָה אֶת-תּוֹבֵל קַיִן  
 לְטָשׁ כָּל-חַרְשׁ נְחָשָׁת וּבְרִזָּל וְאַחֹרַת תּוֹבֵל-קַיִן  
 23 נִעְמָה: וַיֹּאמֶר לְמֶךְ לְנָשָׁיו עֵדָה וְצִלְהָ שְׂמַעַן קוֹלִי

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וְנָשִׁי לְמֶךְ הָאֲזוּנָה אִמְרָתִי כִּי אִישׁ הָרַגְתִּי לִפְעֵי  
 וְיֹלֵד לְחִבְרָתִי: כִּי שִׁבְעָתַיִם יִקְסִינִי וְלִמֶּךְ שִׁבְעִים 24  
 וְשִׁבְעָה: וְזָרַע אֲדָם עוֹר אֶת־אִשְׁתּוֹ וְתֹלֵד בֶּן כַּה  
 וְתִקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי אֱלֹהִים זָרַע אַחֵר  
 תַּחַת הַבֵּל כִּי הָרַגְוּ קַיִן: וְלִשְׁתׁ גַּם־הוּא יֹלֵד־ 26  
 בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֲנֹשׁ אֹן הוֹחֵל לִקְרָא בְּשֵׁם  
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זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם א  
 בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ: זָכָר וּנְקֵבָה בָּרָא־ם 2  
 וַיְבָרַךְ אֹתָם וַיִּקְרָא אֶת־שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָם:  
 וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאֵת שָׁנָה וַיֹּלֵד בְּדַמּוֹתוֹ כִּצְלָמוֹ 3  
 וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת: וַיְהִי וַיִּמְיֹאֲדָם אַחֲרֵי הוֹלִידוֹ 4  
 אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:  
 וַיְהִי כָל־יְמֵי אָדָם אֲשֶׁר־חִי תִשְׁעַ מֵאוֹת שָׁנָה ה  
 וַיִּשְׁלֹשִׁים שָׁנָה וַיָּמָת: ס וַיְחִי־שֵׁת 6  
 חֲמִשׁ שָׁנִים וּמֵאֵת שָׁנָה וַיֹּלֵד אֶת־אֲנֹשׁ: וַיְחִי־שֵׁת 7  
 אַחֲרֵי הוֹלִידוֹ אֶת־אֲנֹשׁ שִׁבְעַ שָׁנִים וּשְׁמֹנֶה מֵאוֹת  
 שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי־שֵׁת שְׁתַּיִם 8  
 עֶשְׂרֵה שָׁנָה וְתִשְׁעַ מֵאוֹת שָׁנָה וַיָּמָת: ס  
 וַיְחִי אֲנֹשׁ תִּשְׁעִים שָׁנָה וַיֹּלֵד אֶת־קִינָן: 9  
 וַיְחִי אֲנֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קִינָן חֲמִשׁ עֶשְׂרֵה י  
 שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת

FINIS.



